

FIGHTING the Debauchery of Our GIRLS AND BOYS

**GIRL MOTHER, 10,
Defies Effort of Police**
Girl's Condition Critical.
The old she did not recover after that condition.

**FALL OF 1,000
GIRLS CHARGE BY TWO MEN, GIRL
TO JAZZ MUSIC LEAPS TO IN**

**WIS. U. STUDENTS
SPEND \$100,000
ON DANCES, ETC.**

**RAILWAY DEPOT
IS FOUND SINFUL
BY MORAL SQUAD**

**ARREST 7 BOYS
FOR GIRL REVELS**

**VICE CONDITIONS
KEEP GIRLS FROM
SCHOOL, CHARGE**

**MILTON COLLEGE PROHIBITS
Dancing in Public Pl.**

**Harvard Has Cleanup of
Youthful Vice.**

**RUBY'S DANCING
COSTUME FADES
AS JAIL YAWNS**

**MOTHERS FASTEN
OAK PARK ORGIE
UPON VAMP OF 16**

**THREE GIRLS,
BEAUTY WIN
ON MISSING**

**DETECTIVES TRAP
SLY TRAPPER OF
BEAUTIFUL GIRLS**

**MOTHERS FASTEN
OAK PARK ORGIE
UPON VAMP OF 16**

**Shimmy Dancer Fined
by Judge Heavily**

**BY LARRY RUE.
(Chicago Tribune Feature Movie Service.)
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**JAZZ DANCE
OF CITY**

**AUTO "SPOOK
FACE JAIL;
FARMERS AW**

**CASUAL AM
NEW FIGURE
VICE IN CHICAGO**

Young Girls Taking Ple

**Wounded Women
CURED BY JOB,
THEN BETRAYED
SAYS GIRL OF**

**Tells of Being
to Pose No**



REV. PHILIP YARROW
Editor-in-Chief

Superintendent of Illinois Vigilance Association

THE MAN WHO KNOWS.



The First Meeting.

The white slave trader, skilled in the arts and wiles of flattery, accosting a young girl on the street.

FATHERS - MOTHERS - AWAKE !!!

Fighting the Debauchery of Our Girls and Boys

An honest effort to tell Fathers and Mothers, as well as the Public in general, the awful truth about the terrible conditions surrounding the innocent girls and boys of today, and to help create a public opinion strong enough to eradicate the evils exposed.

Vividly portraying the cruel and inhuman treatment of girls by White Slavers—truthfully exposing the immoral conditions of many high schools and colleges—the insidious influence of bad movies—"Jazz" dancing—Automobile "Joy riding"—unspeakably vile stag parties, etc., etc.—How to combat these awful forces of Sin—How to save your Girls—How to save your Boys.

EDITED BY

REV. PHILLIP YARROW, D. D.

Superintendent of Illinois Vigilance Association

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Book I—The Effect

[Here are ten pitiful stories of unfortunate girls, from among thousands, told in very frank language by Paul Ellis an official investigator who has been intimately connected with this phase of life for many years. The stories deal with sordid and sinful life, and are told that parents might understand actual conditions confronting their innocent girls.—THE EDITOR.]

WHY DO GIRLS GO WRONG?

By PAUL ELLIS.

Vicious Dance Halls—Cabarets or “Cheaters Clubs”—Girls Who Disappear.

If your daughter came to Chicago or any other city how would she be received? Would relatives meet her at the train and show her a suitable place, in which to live, or would she be misdirected to one of the disguised, demoralizing dens from which hundreds of girls are dragged downward to a fate more dreadful than death?

Would she find friends and companionship for her lonesome hours, or lacking these, would she fall easy prey to unscrupulous men and women who exploit loneliness for their own diabolical ends?

Would wholesome recreation and clean amusements be available for her leisure time, or would she be obliged to depend for relaxation on degrading dances, movies in which are stressed salacious sex scenes, perverted bedroom farces in so-called stand-

ard theatres, and cabarets that constantly violate the laws of both God and man?

A thousand and one harpies of the city's underworld lie in wait ready to attack and plunder the fair and virgin stranger, and after despoiling her of the flower of her innocence, to cast her aside for fresh victims.

Vicious Dance Halls.

Public dance halls—in nearly all of which obscene jazz music and contaminating conduct are permitted—throw their doors wide open, and with beguiling melodies, bright lights and brilliant surroundings, lure young people on to moral disaster. One welfare worker alone has befriended one hundred and fifty unfortunate girl mothers in whose cases conception occurred in corridors, on stairways or in rooms adjoining public dance halls.

Movie theatres, which should be safe and salutary places of recreation and education, often become plague spots of evil on account of suggestive films, or because they afford opportunity for pimps and panderers to meet, and with clever cunning, persuade unsophisticated girls to accompany them to their vile resorts.

Cabarets—or "Cheaters Clubs."

Cabarets, with their illegal sale of liquor, their immoral dancing, their licentious exhibition of performers, and the gross indecencies of habitues, develop disease and degeneracy and menace the moral well being of unsuspecting youth who may visit these places in quest of pleasure.

Such are some of the conditions in our cities which threaten young people who visit there. They are responsible for the blighted hopes which once burned so brightly; for blasted lives which once were fired with ambition, and for the human wrecks which not so long ago were girls as innocent and trusting as your own daughter.

Girls Who Disappear.

After passing through these terrible experiences, is it any wonder that hundreds of unhappy girls—morally disfigured and physically scarred by the ravages of sin; humiliated and ashamed to let their parents know of their condition—should disappear from view, perhaps forever? Every year over one thousand girls are reported to the Chicago Police Department as missing. On one occasion when the press stated that the body of an unknown girl had been found, it is said that nearly a hundred parents passed in review before the corpse, hoping, yet fearing to find in it their own lost daughter. Many girls and women after traveling a distance down the primrose path, finding more thorns than roses, revolt at the empty pleasures of their life, and are rescued from their drab and colorless existence and restored once more to society.

In the following stories are described the horrible experiences of a few of these girls who came to Chicago for employment, for romance or for adventure, but whose sad experience culminated in disaster and despair, and these sad stories can be duplicated in every city.

CHAPTER I.

HAZEL—A VICTIM OF WHITE SLAVERY TODAY.

Quits High School—Made a Prisoner—Strategy Works—Found in Apartment—Result of the Trial.

While these stories were being written there appeared in the Chicago press a report of a case so spectacular and awful, yet at the same time so typical, that it is substantially reproduced here as a solemn warning to young girls of the dangers that are so sadly common in a great city. Only names and addresses have been changed in order that the victim may be protected from further publicity.

Last Saturday night a 16 year-old girl, daughter of a clergyman, stepped out of the loop office where she worked and smiled back when a dapper young fellow smiled at her—just as many girls smile back every day.

Yesterday afternoon Rogers Avenue police finished questioning her, after the quick wit of a girl friend had enabled them to find her. They raided an apartment at 1446 West ——— street and freed her from white slavery. Seven men and a woman were arrested.

Quits High School.

The girl is Hazel ———, daughter of the Rev. Martin ———, pastor of the ——— Avenue Church in ——— Park.

Ten days ago she quit going to the ——— High School to become general office girl for the ——— concern.

Last Saturday night she stepped out into the loop crowd, homeward bound. A young man spoke to her, and smiled.

Then he suggested that they "have a bite downtown."

Then, she says, he suggested a movie, and then a little dinner. She accepted. He suggested, finally, she said, that they run out to the ——— street address, where he said he could get an automobile in which he would drive her home.

Again she agreed.

Made A Prisoner.

Inside the flat, she told the police, she was held a prisoner. For two days, she insists, they gave her no food.

The woman, she said, took her out, under guard of one of the men, who followed a short distance behind, and who had warned her that any attempt to escape would bring a shot.

"Sunday night," she told the detectives, "they told me they had arranged to sell me to a road house, but that they would give me half of whatever they got for me. They told me that if I got another girl they would give me a commission on whatever they were able to sell her for.

"I called a girl friend in ——— Park over the phone. I arranged for here to meet me at ——— and ——— streets Sunday night.

Strategy Works.

"The man and the woman listened to the conversation, so I could not tell the girl to bring help. I knew she knew my family and I felt sure she would tell them she had heard from me, and might bring help."

The girl's strategy worked. The girl friend told her father of the telephone call, and he in turn told the police. They arranged for the girl friend to meet Hazel. When the meeting took place they arrested her.

At the Rogers Avenue station she at first refused to talk.

"If I tell where I've been they will kill me," she said.

But, yesterday morning, she said that the man who had flirted with her lived at the ——— street apartment. Then came the raid.

Found in Apartment.

In the apartment the police found Samuel Golden, recently from New York and Jessie Swanson, 22, who at first claimed to be his wife; Joseph Pallasch, Charles Whiting, Max Weinrun, Isaac Strassfeld, Judas Granden, and Jacob Flinkenstein,

She named Granden as the man who had tricked her, and Golden, the Swanson woman, Strassfeld, and Flinkenstein as the ones who had held her captive.

Result of the Trial.

Judge ——— yesterday sentenced a woman and two men who were implicated in the recent abduction of 16 year old Hazel ——— to the House of Correction.

They were Jessie Swanson, 20, six months; Samuel Golden, 19, ninety days and a fine of \$100; Isaac Strassfeld, one year.

CHAPTER II.

MARIE R—— IS GIVEN A “JOB.”

Exploited by a Foreigner—The Sordid Scene Revealed—Marie Sells Her Soul—The Awful Life.

Fifteen year old Marie R—— had finished the eighth grade and was looking for work. Her parents, illiterate folk from Southern Europe, coveted her earnings and sent her out in search of a “job” with a promised beating if she should return home unemployed.

Unfamiliar with the dangers of a great city, Marie walked jauntily down Halsted street, stopped for a moment at a large settlement house to fix her hair and powder her nose, and then resumed her casual stroll down the crowded street.

Exploited by a Foreigner.

Greeks, Italians, Jews, Poles, Russians and other foreigners lined the curb in front of the coffee houses, talking as they walked and gesticulating as they talked, while here and there, the brightly colored signs of a gypsy “parlor” flapped in the early summer breeze. It was all so novel and picturesque that Marie disliked missing any of the sights. She walked slowly and had gone but a little distance when her journey was interrupted.

"Want a job?" inquired a man with a huge black mustache who had planted himself squarely in her path.

"Yes," replied the startled Marie, who superstitiously concluded that the man must have been sent in response to her father's command. "What kind of work is it?"

"Oh, its light work—just being a chambermaid in the small hotel upstairs. My other girl just left to get married. Come on up and look the job over."

Marie, who was taking her first step in the business world, innocently followed the man upstairs with no notice being bestowed on her by the bystanders. Halsted street had seen too many girls go to the devil to become excited over the addition of one more victim to the list.

At the head of the stairs the man paused a moment, pressed an invisible button, then turned to the left, continued on up a private passage way that was hidden from the ordinary visitor to a bedroom fitted out with a few articles of cheap furniture.

The Sordid Scene Revealed.

In the center of the room was an old bed on which was a soiled spread that weeks before had been white. At the bottom lay a dirty tan blanket stained and discolored by constant contact of uncleaned shoes. A tall oak chiffonier on crippled castors, and a rickety commode in the corner completed the meagre furnishings. On the commode rested a cracked water pitcher in an old chipped

bowl, while an open drawer showed a pile of clean towels—the only sanitary appearing objects in the room. On one hook in a small closet hung a long white apron; from another was suspended an irrigator and tubing, while on the floor lay a heap of used towels over which a family of large flies noisily swarmed. The Eastern sun flooded the sordid scene, mercilessly revealing in cruel detail the ugliness of the room.

Marie Sells Her Soul.

Turning to the unsophisticated girl the man bluntly put his proposal. "I will give you ten dollars a week to stay here and entertain callers. I will visit the neighboring rooming houses and bring many men to you. Each one will give you a dollar, and you can keep half the money. You can make at least fifty dollars per week. If policemen come you must tell them you are a chamber maid. If you don't they will arrest you."

Before condemning this young child for her reply, let the reader consider for a moment her history. Sex in Marie R——'s home had ever been a tabooed subject and never from anyone had she received a word of warning, of clean and scientific instruction that might even now have saved her from the impending fate. Her only knowledge had been derived from girls with no particular moral standards whose information had been demoralizingly interspersed with tales of their own sexual conquests. With such a background was it strange that Marie

felt little compunction in accepting the hideous offer, only thinking how pleased her father would be when she handed him the large amount of money named by the man?

She at once exchanged her outer clothing for the long apron and was put to work, but so naive was she that an older woman had to be called to initiate her in the terrible business.

The Awful Life.

Mechanically she went through her revolting tasks. The secret advertising did its work and men came thick and fast. From early morning until long after midnight she was forced to be on duty, and at times she was even awakened from sleep in order to minister to the uncontrolled passions of degraded men. Old men whose hoary heads were not crowns of glory; young men who had yet to grow their first beards; middle aged men so poorly dressed as to suggest poverty and some with garments indicating wealth—men of all kinds called to inspect the charms that had been so widely heralded. One characteristic in common nearly all shared—the inability or dislike to speak English, and the meagre conversations were generally in the sign language. In the two days before she was rescued from this horrible life, according to the girl's own statement, Marie received nearly fifty men.

An acquaintance of the family had seen the girl enter the hotel, and being suspicious he had later tried to see her, but the proprietor refused the request stating she was asleep.

The friend then notified the father whose greed gave way to anxiety as he hastened to the hotel. The landlord informed him that Marie was out but would be back later.

The following day the father appealed to the police. The pseudo hotel, which was found to have a police record, was raided and the proprietor taken into custody on a serious charge. The unfortunate girl, in a pitifully weak condition, was located and for her own protection was taken to a detention home.

The guilty man was indicted and held on a ten thousand dollar bond. Unable to furnish this he languished in the county jail until a man, said to be a prominent politician, arranged the bond and the prisoner was released. Later, before his trial occurred, he disappeared, and was reported to have returned to Europe.

Almost miraculously, examination showed that the girl had escaped infection, but her sad experience had had such an unsettling effect on her life that she was sent, for care and training, to a home for girls, where she still is living at the time this story is written.

CHAPTER III.

FOURTEEN YEAR-OLD MARY N—— TELLS HER STORY.

Mary N—— Arrives in Town—The Deception in the Restaurant—Captured by White Slavers—The Child Prostitute—The Police Raid the Resort.

Some visitors to Chicago are greeted by the blare of brass bands, and are met by committees of prominent citizens with waiting limousines. Reporters eagerly interview these celebrities and batteries of cameras are leveled at their heads.

But no music or newspaper men or delegations awaited Mary that summer morning when she quietly slipped down from the train and made her way to the street. She was only an ignorant fourteen year old girl from a southern village influenced to leave home by a married man who was a railroad news agent.

Mary N—— —Arrives in Town.

Hat in hand, her pigtails glossy with the glint from the morning sun, Mary N—— made her way across the street to a restaurant for breakfast. Her funds were low and coffee and rolls had to satisfy.

“Are you a stranger in Chicago?” asked the proprietor, who was a foreigner.

“Yes,” replied Mary, and then with the childish frankness of one whose only knowledge of restau-

rant men had been gained from "Old Reliable Uncle Joe," who ran the bakery at home, she added, "I'm looking for a job."

"If you're going to work you must eat a bigger breakfast," said the man, and in spite of her protest that she had but little money, heaped her plate with expensive food until she could eat no more.

The Deception in the Restaurant.

"Let me send you to a good hotel," suggested the man after she had finished. "There's a fine place not far from here where you can stay till you find work. Here's a taxi driver out in front whom I know will take you there for nothing," and calling the driver in, conversed with him in low tones and directed him where to go.

"Thank you so much for the breakfast and for your kindness," said Mary, who entered the cab and was rapidly driven North, little dreaming of the fate that awaited her.

Captured by White Slavers.

But, alas, it was no "good hotel" to which she was taken, but a notorious house of ill fame on North — — — street, only a few blocks from a police station. Entering the place, unsuspecting, she was forced to remain an inmate. The taxi driver accompanied her in and introduced her to a stout, blonde, red-faced woman in black silk, who proved to be the "Madam." In a quiet but threatening tone the woman said, "You can not get out, and if you make

any move to go you will be taken into court as a runaway and sent to prison."

Calling the maid, the Madam then compelled the little girl to discard her cheap country dress of gingham and put on a fluffy negligee, edged with filmy lace. Her simple underclothing was replaced by expensive silken lingerie. The girlish pig tails were clipped, giving way to bobbed hair. Rouge for the cheeks, carmine for her lips and mascara for her eyebrows completed the ghastly makeup. For these "luxuries" she was placed "in debt" and was forbidden to leave the house or write to her friends.

"I will bring the men to you," the Madam told the girl, "and you will receive them, or you'll be sorry. Each one pays \$2.00 which must be handed me before he comes to your bedroom. For each one you will be allowed a brass check which will be credited as \$1.00 on your debt. Your room is \$4.00 per week and your meals are 75 cents each. The other girls will show you how to examine the men for disease, but don't be too afraid of that for we have a doctor nearby who can easily fix you up. Now get into your room and when I knock you must be all ready to receive your callers."

The Child Prostitute.

Trembling, the fourteen year old child awaited her turn. That day and every succeeding day she was obliged to hide her real feelings and extend a false welcome to the patrons regardless of their appearance or condition or of her own aching heart.

Rough men, sick men, drunken men, men old enough to be her grandfather—men of all description seemed to pass by the older inmates and to seek her out on account of her innocence and youth. From six to fifteen men she received daily in this revolting business. Moonshine liquor—made in the basement—was sold at \$1.00 per drink, and its sale was encouraged, for under its influence the patrons became more generous. Callers who refused to spend money freely, were quickly shown the door.

This went on until one day, in spite of all precautions, and of alleged paid protection by the police, detectives raided the place. The bells on the doors, the secret wires on the stairs, and the electric signal at the landing suddenly ceased to operate. The "lookout" below was seized from behind, and before he could give warning, the detectives entered.

The frantic proprietor, knowing full well the penalty for harboring a child of fourteen years in a house of prostitution, hurried her through a panel door and secreted her in a private room on the third floor where, bound and gagged, she helplessly watched the officers through a crack in the wall, but was undiscovered by them.

The Police Raid the Resort.

The following day, her captors, now fearful of being found out, removed the girl post haste to Milwaukee, but inspection there was so rigid that she was returned to Chicago and placed in a resort on ——— avenue. This place was shortly raided,

the girl rescued and brought into court where she was placed in the care of a sympathetic Christian woman worker. It was found that she was suffering from both syphilis and gonorrhea. Prolonged medical attention was provided and friendship freely extended in her distress. Numerous warrants were sworn out for the persons responsible for her downfall, and several men were convicted and committed to prison for terms ranging from a few months to several years. Relatives in the South were communicated with, and finally the girl was restored to her home and mother who had given her up for lost.

As the child boarded the train for home, Mary turned impulsively to the woman who had befriended her and with tears in her eyes, exclaimed, "I am never coming to Chicago again. Oh! if I could only tell young girls who want to come to a big city some of the awful things I have experienced, they would stay away. Every night when I go to bed I'm going to thank God for you, and ask his blessing on you."

CHAPTER IV.

THE STORY OF HATTIE'S RUIN.

Hattie, the Orphan—The Voice of the Temptress—The Diabolical Proposal—The Den of Vice—Disease Follows Unnatural Vice.

“How do you like the picture?”

“I think its just swell.”

The questioner was an American woman of forty-five, quietly dressed and of refined appearance.

The person addressed was Hattie, a little sixteen year-old girl.

The place was a cheap movie on Madison street.

An exciting film of “society life” in brilliant Broadway cabarets and Fifth Avenue drawing rooms was being shown. Gentlemen in evening dress and ladies in decollete gracefully glided over polished floors or contemplated with bored politeness the efforts of professional performers to entertain them.

Hattie—The Orphan.

Hattie sighed. The scene was such a contrast to her own colorless existence that a great longing for the pretty things she saw took possession of her. She had never known a father, and broad hints dropped by gossipy neighbors concerning her paternity had left the vague impression that her mother had never married. For nearly thirteen years she had lived an irregular life with her mother in mouldy

rooming houses, peopled by strange personages. She had grown accustomed to the presence of various men in their rooms, remaining a few weeks and then giving way to others. At times irate landlords would virtuously confront her mother with threats or warnings and then they would hurriedly move on to other "light housekeeping" rooms. It was with no great sense of loss, therefore, when the mother entirely abandoned the daughter some three years before, leaving her to the doubtful mercy of an unsympathetic aunt whose main concern seemed to lie in extracting all the work possible from her niece with the least possible return in food and clothing. When things went wrong severe punishment was not uncommon and her body still showed marks of a recent beating.

The Voice of the Temptress.

"How would you like to wear nice clothes like that and learn to dance with handsome men?" continued the strange woman, whose name was Mrs. Wood.

"Oh, I would love it," replied Hattie rapturously, "I have never had any silk dresses or pretty hats. This is my only dress and hat," indicating a faded percale and a shabby sailor.

"Isn't there anyone with you who can buy the things you want," asked the temptress, playing safe.

"Not a soul," plaintively replied Hattie. "I live with my aunt, and she's too stingy to spend a cent if she can help it. Even the eleven cents for this show was given me by a friend."

"Come with me," finally invited the woman, "and I'll get you what you need."

Made reckless by her aunt's harsh treatment, Hattie obeyed and was taken to the Blank Hotel on the West side, an old time vice resort with a long police record.

The Diabolical Proposal.

Here she found Myrtle, a 15 year old runaway who cheerfully assured her that this was the place to make easy money. Already Hattie suspected that this was a vicious den, but her irregular life in questionable rooming houses where modesty was conspicuous by its absence, had calloused her moral sense and she was in a semi-receptive mood when Mrs. Wood, who was really the Madam, explained matters to her.

"Just be a good girl," she cautioned, "and you'll get along fine, and have all the nice things you want. I have some exclusive gentlemen friends who will be glad to meet you. Let them do what they want with you, and they will willingly pay \$5.00 each for such a fresh and beautiful young girl as you are. You'll get half of all that is paid in. Your room is \$4.00 per week, and I'm only going to charge 50 cents each for your meals. Of course if the boss favors you, you'll have to receive him without any pay. That's his privilege."

With the pictured luxuries in mind Hattie agreed to the infamous proposal. Her shabby clothes were then removed and she blossomed out in a rose silk

combination (dear to the girlish heart) through which ran streamers of satin baby ribbon; covered by a delicate kimona, silk champagne hose and fragile patent leather pumps.

The Den of Vice.

That night Mrs. Wood procured and brought to her three different men, each one of whom paid the Madam \$5.00. Hattie was too timid and embarrassed a novice to make any advances and the patrons seemed gratified that they must do the unusual and take the initiative themselves. In addition to the price paid, each customer gave the girl a liberal tip which she secreted, with her powder puff, in her stocking.

Hattie and Myrtle were the only two girls regularly staying at the hotel, but the place was continuously used by women of the street who solicited in the "Cheaters Club," a Madison street cabaret, and who brought their tricks to the hotel. A fat revenue was thus gained by the proprietor from this transient trade.

Mrs. Wood occasionally received a special friend herself, who preferred her to the so-called "chicken," or who were afraid to have any dealings with minor girls. Suspicious looking men also held whispered conferences with the Madam, who was reported to be the accomplice of stick-up men and who was likewise said to be under police surveillance. Frequent arrest of persons in the hotel had been made in the past and its unsavory reputation was quite generally known.

Disease Follows Unnatural Vice.

One afternoon two old roués called and asked to be entertained by Hattie and Myrtle. Hattie's companion surprised her by refusing to participate in the usual way, and offered her \$5.00 extra for herself if she would practice perversion with him.

"I don't know nothing about such things," declared Hattie, which was hardly true, for the girls had discussed the subject one day and wondered what they should do if some customer should insist on abnormal practices.

"I'll show you how," urged the old man, and he instructed the child in this unnatural vice.

Hattie, nearly strangled by the unspeakably vile operation, accepted the extra gift but straightway resolved that never again would she stoop to such a depth. Later a hard sore appeared on her lips and a visit to a local physican revealed that it was a chancre. Not realizing the serious character of the lesion, Hattie did not worry, but at Mrs. Wood's instruction, spent most of her money for a few expensive injections of salvarsan. When the surface sore had healed she discontinued treatments against the doctor's advice. "Why should I throw away my money to a doctor when I am well?" she thought, "I want to save it for a new suit and hat."

The Raid and Rescue.

The weeks wore on. The girls saved a little money but deteriorated steadily in morals and health. Irregular hours, dissipation and intemper-



The Second Meeting—She Knows Not the Dangerous Trap Being Set for Her.

The smooth-tongued villain tells of his affection and undying love for her. He paints a beautiful picture of how happy they will be. She is enraptured and promises to meet him and go to dinner with him.



The Third Step—Drugged and Led to Her Ruin.

Having taken the drugged potion she is now incapable of self-control and is easily led to her ruin. Awaking, she will find herself an inmate of a house of shame.

ance exacted their toll and they grew hard and unattractive.

Hattie's aunt was indifferent about her disappearance and indeed was rather relieved over her departure. If Myrtle's relatives had been similarly unconcerned, the two girls might never have been rescued from their forlorn fate. But Myrtle's picture had been published in the Police Bulletin, and the search for her continued until one day, detectives on an inspection of the West Side, noticed her and recognized in her the runaway girl. She and Hattie were removed to the Station and Mrs. Wood was locked up. Receiving an underground warning the manager suddenly left Chicago, before he could be arrested.

When the cases came to trial the girls' physical condition was found to be so bad and their moral deterioration so pronounced that both were committed to a training school for treatment and discipline.

The woman panderer was prosecuted, but at the hearing it was shown that she herself had been an unwilling and fearful tool in the hand of unscrupulous men. She was therefore placed on probation and sent to another city where she is now making good. A report received while this story is being written shows that she has really repented her past life and is doing her best to atone for its sins.

CHAPTER V.

JESSIE B—— AND THE CARNIVAL.

Jessie B—— Leaves Home — The Criminal Attack — Life in a Chicago Resort — Men are Punished.

“Want to join the show?” asked a young fellow connected with a traveling carnival of Jessie B——, a fifteen year-old girl in a country village two hundred miles distant from Chicago.

“Of course I do,” recklessly replied the girl, dazzled by the prospect. “Life in this stupid place is awfully dull. Where do you go from here?”

“We leave Saturday night for Madisonville in the next county. We can take you with us then, but you wont have to do any work till the first of the month when we will put on a new dancing act. I’ll let you have some money tonight to get a few things with,” knowing that if the girl accepted the money she would feel bound to go through with the transaction.

That night after the performance the young man took the girl for a walk. An hour later, standing in the shadow of the old church with wildly beating heart Jessie received the money, thinking of the exciting adventures and of the possible romance it might bring.

Jessie B—— Leaves Home.

Her parents were ignorant people, unacquainted with the world, and easily deceived and she had

little difficulty in persuading them to let her start out on this new life.

With her funds she purchased a few frivolous trifles, and on Saturday night accompanied the troupe to the next town. Her departure from home, however, had caused so much talk, that Charley, the man who had made the arrangements, told her that it might be better if she went on to a large city in another state where he would later join her. She thought this a queer suggestion, but eventually consented. He bought her a railway ticket and gave her extra money for expenses, and she took the train with no misgivings, for the man had not attempted to wrong her in any way, but as long as she was near home had shrewdly conducted himself in a gentlemanly manner.

The Criminal Attack.

Conditions radically changed after he joined her in the large city. Away from home and folks and friends, with a strange environment in which she felt helpless and weak, she fell an easy prey to the passions of the panderer. He took her to a room in a questionable hotel, quietly locked the door, induced her to partly disrobe under the plea of fitting her out with a new dance costume, and then suddenly, forcing her back on the bed, perpetrated a violent outrage on the unfortunate girl. Calling in an accomplice, conveniently stationed nearby, he compelled Jessie to humiliate herself still further by passing through the same ordeal with him. She

was not released from the room that night. Several men were brought in, and by morning it was a physically broken down, morally limp girl who staggered about the room, haggard and worn by the repeated assaults.

Later, "broken in" and without willpower of her own, Charles took her out for breakfast. He then explained that Chicago was his home, and that she must go there. In order to avoid suspicion, and not to leave evidence for prosecution under the Mann act, he declined to travel with her, but giving her money for transportation, he preceded her to the great city.

Life in a Chicago Resort.

She followed on a later train and joined the man in a rooming house on Washington boulevard. Here, according to her statement, she became involved with a gang of gunmen living on the west side. Her experience was too sordid to describe even in this series of tragic stories. Suffice it to say that she sunk lower and lower in vice, degeneracy and crime, until former friends would scarcely have recognized in her the happy and innocent girl who had left home with such high hopes.

Luckily an old acquaintance happened to glimpse Jessie as she sat one night in a vile Madison street cabaret, and she gave him her 'phone number. He informed her parents of the fact and they communicated with distant relatives in Chicago. Acting on this "tip" the resort in which she "worked" was

raided, and the girl removed to court where her tragic history was revealed.

Examination showed that she was afflicted with a serious venereal disease, and hospital facilities were at once arranged. A long period of treatment was needed before it was safe for her to resume her place in the world.

Her demoralizing experiences had so unsettled her that several months training in an institution was required to restore her to normal life.

Men are Punished.

As a result of her pathetic story four men were immediately taken into custody on charges of disorderly conduct, contributing to delinquency and rape. In addition to these cases the United States Federal Grand Jury also indicted her betrayer for violation of the Mann (White Slave) Act.

Aroused out of their lethargy, Jessie's parents were heartbroken over the plight of their only child, but thanked God for her rescue and eventual return home where she is now only too contented to remain.

CHAPTER VI.

"BABE" WHO WANTED TO BE A "SHOW GIRL."

"Babe" Applies for a Job — The Attempted Assault — The Escape.

Chicago, like many other cities, boasts of several amusement parks to which thousands of young people go for fun and recreation during the hot summer months. In some amusement parks are various shows—burlesque, musical comedy, vaudeville—necessitating the employment of many girls. The following depicts the actual experience of one girl who applied for a "job."

This girl was about fifteen years of age when she made up her mind she would like to be a show girl. She and another girl decided to leave home and try their luck, as they said. Babe tells the story herself.

"You see I had never been away from mother and never went to many shows; but I fancied they must have fine times and easy too. So I was crazy to be a show girl. So my friend and I decided to get a chance. Well, we heard they wanted girls to dance at a certain show. She told me to go and apply first, and if I got in she would try next.

Babe Applies for a Job.

"I reached the place and asked for the manager. I was shown into a little dingy room. He was about fifty years old I should think, though I'm not sure. He asked me some questions and then I noticed he looked sort of funny, so I felt queer; but he changed

his manner again, and I felt all right, as he laughed and talked with me.

The Attempted Assault.

“He told me to follow him and I did. He led me into a side room where there was a sort of stage to practice on. He told me to get up there and show him how I could dance. I did so, though I felt shy. He told me I must throw my legs out more and lift them higher, and kept coming closer. At last I told him I was tired. He smiled and put out his hands to help me down, and as he did so, pressed me to him. I began to feel afraid, and he must have seen it. He told me not to fear, I would make a great dancer, and now he must measure me for tights. So he had me stand on a sort of stool and got a tape measure and began to measure my ankles. Then he ran his hands up my legs, and went to lift my skirts so he could measure my thighs, all the time he was talking nice to me.

The Escape.

“I got so frightened when he lifted my clothes, for he caught me in his arms once. I screamed and got away from him, and he called me a little fool. I got out of the room and ran till I got out of the building; but I was so frightened that I fell down. My friend was waiting outside and helped me up. One of the bandmen got me some water, and as soon as I felt better I begged my friend to go home and I would tell her all about it. Believe me, I was glad to get back home again—and believe me, I am afraid to be a show girl.”

CHAPTER VII.

LORETTA: OR, THE LURE OF THE STAGE.

The Deception — The Trip to Chicago — She Applies for Chorus Girl Job — Conditions in the Theatre — The Invitation — Cabaretting — She Narrowly Escapes Disaster.

WANTED—Girls for the Chorus. Singing and dancing acts. Good pay. Experience not necessary. Apply in person to ——— Theatre, Chicago.

Loretta H—— read the “ad” with keen interest. It was just what she had been looking for. She had always wanted to be an actress. She longed for the exciting life of the stage, for the glitter and color of the calcium, for the ringing rounds of applause across the footlights.

Existence in the Southern Illinois city was undeniably dull. Loretta, at eighteen, had completed her junior year at the township high school, but felt little interest in her studies. Social life scarcely existed in the mining community, and although her father was a prosperous operator, able to satisfy most of her desires, she felt restless and eager to get out and see “the world.” On two or three occasions she had participated in amateur theatricals, and the glowing account of her acting in the local paper (inspired by her father’s position in the community) had kindled the ambition for a “career.”

She had a fair voice that had been well trained; she could fox trot and one-step, and felt certain she could readily pick up stage dancing. She knew her

folks would never consent to her plan, so carefully tucking the ad away in her waist, she hurried to her room to complete her preparations in secret. She had about forty dollars in her bag which she thought was sufficient to pay her carfare and maintain her in the city until she should draw her first salary. Asking her parents for more funds at this time would necessitate an explanation which she was in no position to give. She planned to catch the eight o'clock train which would land her in Chicago early the following morning.

The Deception.

At supper that night her father was taken up with a threatened strike at the mines, but her mother thought Loretta seemed strangely distraught and spoke to her about it.

"What makes you look so excited, my dear?" she asked. "Your cheeks are flushed and your eyes shine like stars. And you're eating nothing."

The mother's voice was so solicitous that Loretta was tempted to tell her all and plead for her consent. If she had only yielded to that impulse she might have been spared many unhappy hours. But she passed it off as a joke and continued her deception.

"Mabel and I are going to the movie after supper," she said, "and then she wants me to spend the night at her house."

The mother made no objection for the girls were fast friends and frequently stayed all night with

each other. "You had better wear your heavy coat and furs," she only said, "the thermometer is down to freezing already and it will be a cold night. Take your woolen gown, too; their house is not well heated. If you come home right after breakfast you can help me get ready for the Woman's Club that meets here tomorrow afternoon."

Loretta repaired to her room and carefully packed her grip with the few articles she felt might be needed. "I'll not take a bunch of duds with me," she thought, "for after I begin to draw my big salary I can buy a lot of new things in the city stores. She then donned her best suit and hat and was ready. At first she was inclined to pin a note to her pillow telling her parents where she had gone, but finally decided that with this information her parents would follow her and interfere with her plans, so she concluded to wait till she had achieved success when she would surprise her folks with the news. "They will then be ready to forgive and agree to my plan," she thought.

Under cover of darkness she passed her bag out the bedroom window on to the side porch. Walking into the cozy dining room where her mother sat reading, she suddenly realized how difficult it was to break the home ties. With a tremendous effort she concealed her emotions and stopped the tears that were ready to flow. Throwing her arms about her mother's neck she gave her an affectionate kiss saying, "You're a dandy mother, and I love you."

"Why shouldn't I be a good mother, when I have such a fine girl?" she asked.

This fond reply was almost too much for the girl, but resolutely suppressing the instinct to fly to her mother's arms, she waved a last farewell and started for the door. Recovering her bag on the porch she made her way, not to the movie, but to the depot, for the train was almost due. In order to prevent her destination from being discovered, she purchased no ticket, and in the hurry and confusion slipped aboard without having been seen by any of her acquaintances.

The Trip to Chicago.

With a view to economy she decided on the day couch. Passengers were few and she had two seats to herself, but she found sleep impossible. Her own nervous condition, caused by the excitement of the "getaway," combined with the frigid atmosphere of the car kept her wide awake, and hour after hour slipped by as she sat upright looking at the shifting snow outside the window and picturing her future triumphs before the footlights.

It was a rather bedraggled and unkempt looking little actress who descended from the train the next morning. Her bright eyes were dulled with fatigue, and her cheeks had lost their rosy tint. Somewhat wearily she showed a porter the address of the theatre and asked the name of a convenient hotel.

"Most of them actors stop at the ——— hotel on West Madison street," he courteously replied after

pocketing a liberal tip. "You can easily walk there from the station."

Loretta found her way without much trouble, and entering the lobby proceeded to register. Although scarcely looking eighteen no questions were asked, and she was shown her room. She was dismayed at its shabby appearance, and annoyed to find that it was an inside room opening on a court. She had expected better quarters at the price she was compelled to pay. The odor of stale cigarette smoke hung about the place, and when she threw up the window noises from the kitchen were so disturbing that she quickly lowered it. A touch of homesickness crept over her, but having gone this far she resolved not to give up. Only partly undressing she threw herself on the hard bed, and for five hours slept soundly.

Awakening about noon she felt refreshed and encouraged. The natural buoyancy of youth asserted itself, and with her splendid vitality she felt fit to conquer anything. A cold sponge bath made her glow with health, and her spirits continued to rise. With utmost care she finished dressing, went out for dinner, and then walked rapidly to the theatre.

She Applies for a Chorus Girl Job.

Entering at the stage door she found the room filled with girls similarly seeking "jobs." Up to this point Loretta had never once thought of the possibility of being refused a position. She had taken it for granted that she had only to show her-

self to be assured a lucrative place on the stage. Instead, competition, fierce and unfriendly, ruled the scene.

Her competitors were of all ages and description. Plump young blondes with extremely short dresses, sat with knees crossed, demonstrating silk hosiery rolled down at the top. Striking brunettes, cheeks painted and brows mascarowed, attired in conspicuous gowns and sporting flashy jewelry, exchanged profane and vulgar remarks with their companions. Older women, more plainly dressed and with tell tale wrinkles lining their faces and crows feet about their eyes, sat anxiously waiting their turn with the manager.

Finally, after an hour's delay, Loretta was summoned to the office. Here a stout, florid man, with a big black cigar in his mouth, leaned back in his chair, feet upon the desk.

"What is your name?"

"How old are you?"

"How did you happen to apply?"

"Have you ever danced?"

"Can you sing?"

These questions were rapidly fired at Loretta who replied as quickly as her wits would permit. Apprehensive lest she should not be accepted, she earnestly assured him that she would work hard to succeed.

"You won't need much of a voice, anyway," he said, "for it will be hidden in the chorus. Now let's see if you can dance," and he seated himself at a

battered piano and began to play. Loretta tremblingly mounted a little stage in the rear of the room and tried to keep time to the music.

"Raise your skirts," ordered the manager, "so I can see whether you are gracefully formed." "Higher," he continued, to the embarrassed girl, "up to your knees," as Loretta hesitated. Thankful that she had had the foresight to don her silk stockings and best bloomers, Loretta obeyed instructions. The view apparently satisfied, for he grumbled his approval.

"You will need tights," continued the manager after the tiresome ordeal was over, "but if you make good the management will pay for them. We will take you on trial, but there will first be a two weeks' rehearsal period during which you will not receive pay. Rehearsals will take place in this theatre, and we open in Milwaukee. The pay is twenty dollars per week, and traveling expenses."

Loretta thought the salary extremely small, but was too anxious to be an actress to haggle over it, and she agreed to report the following morning.

Conditions in the Theatre.

Then followed a week of monotonous rehearsals. Over and over again the chorus would practice the intricate dance movements, while an improvised orchestra furnished music. In front stalked the director, blood in his eye, who criticized, commanded, suggested, and roared his disapproval with profane words. The other girls did not seem to mind the

coarse language, but to Loretta, with her careful training, it became most disgusting. "Even if I am a working girl," she thought, "I do not want to be treated like a dumb brute."

Her companions also were a constant irritation. They seemed to feel that she was a "lady," and did everything possible to annoy her. Most of them appeared to be of a fast type, and their language and actions in the common dressing-room were vulgar and obscene. Smutty stories, suggestive physical attitudes and vile words filled the time when off duty. Occasionally one would come to work partly under the influence of liquor, and all of them were cigarette fiends. Stories of stage door "johnnies" and of gay supper parties at lonely road houses with the inevitable sequence of a room in some questionable hotel, were of common occurrence.

Conditions at the hotel where Loretta stayed were almost unbearable. Nightly carousals in neighboring rooms made sleep difficult. Knocks on her door terrified her for she knew not whether to expect some intoxicated intruder or the police with a message from home.

At the theatre a new element gradually brought matters to a climax. After being dressed in tights or opera length hose, with abbreviated skirts, the chorus, while waiting their turn would come upstairs and stand in the wings. Frequently, the actors, or even the scene shifters would pass near the girls, touching them on the exposed portions of their bodies, or sometimes even grabbing them and hold-

ing them tight. The other girls did not seem to mind, and took it all too easily as a part of the day's work. Loretta could not bring herself to this length, however, and one day when an actor insisted on such familiarities, she soundly slapped his face. It developed that he was a distant relative, and very good friend of the manager, and after the rehearsal went to him with a garbled story of the affair.

The following day Loretta was called to the office, and without being given a chance to explain, was discharged. "You are too good for this company," he told her. "You set yourself up above all the other girls and snub them. If you're so high and mighty, you had better go into Grand Opera. You can't get along with the others, so you'll have to leave."

"I have worked here a week and my money is about gone," said Loretta, "won't you give me enough to get back home on?"

"Not a sou," vehemently replied the manager. "You can easily find some friend who will tide you over," he continued sneeringly. "Perhaps some of them may even now be at the stage door."

With tears in her eyes over this added insult, Loretta walked slowly back to her room. After counting her money, and figuring her bill at the hotel, she had barely enough left for supper. The thought of her parents came to her mind, but she was too humiliated by her failure to let them know of her plight.

The Invitation.

Just then came a knock at her door. Opening it she saw Edna, one of the show girls who had followed her from the theatre. "I haven't any money," Edna said, "but if you want to come out to my room on the south side you can stay all night with me." Loretta had never liked this girl, and had felt sure she was leading an evil life, but not knowing what else to do in her extremity, she accepted the invitation.

On the street car, Edna spoke mysteriously of easy money that Loretta might make, and said they would talk more about it tomorrow.

Arriving at the flat Loretta was astounded to find a negro man in charge, but somehow was not greatly astonished to learn that he and Edna lived together, for her short stay in Chicago had taught her that such inter-racial unions were not infrequent.

Cabareting.

After supper the three went to a cabaret, the like of which Loretta had never seen. She was induced to try some new drinks, and when the three returned at a late hour to the tiny flat, she felt tired out and sleepy. She was told that she must occupy a bed with the black man and his white companion. Under ordinary conditions she would have instantly refused such a preposterous proposal, but somehow her strength to resist had left her.

The three retired together, and strangely enough Loretta slept all night without being molested. The

man left for downtown, and after a late breakfast at noon, Edna reported that she too had quit the show, and had more profitable employment. She then confided to the younger girl that she often brought men to the flat; that she "stood in" with the policeman on the beat, and that politicians protected her interests when she got into trouble. She asked Loretta to help her entertain two men that afternoon. The latter, however, had regained her normal state of mind, and indignantly repulsed the offer, saying that in spite of her experiences the past ten days she was going to remain decent.

She Narrowly Escapes Disaster.

While they were still arguing over the subject, the 'phone rang, and a few minutes later two men arrived. They greeted Edna familiarly, and it was quite evident that they were old customers.

"Bennie and I are going into the bedroom," said Edna. "Billy can stay here with Loretta. She needs a little coaxing, Billy, but you're the boy who can coax all right."

Edna disappeared, and Billy began to wheedle and tease Loretta. One hesitates to predict what the outcome might have been had he not been interrupted. He had hardly begun, however, when the door opened and three burly officers stepped in. "You are all under arrest," the leader declared. "We're from the state's attorneys office, and have been watching this place for a long time, and now we have got you." Edna, only half dressed, and her

male companion were dragged from the other room, and all four were taken to the criminal court building for questioning. At first Loretta was too terrified to speak, but later recovered her composure, and told the whole story.

In court the next day the officers gave their testimony, and then assured the judge that they had nothing against Loretta, and were convinced she had been an innocent, though indiscreet visitor at the disorderly flat. The judge questioned her kindly, and then turned her over to a sympathetic woman worker, for friendly care.

A telegram was sent to her parents, who were prostrated over their daughter's disappearance. An immediate reply, wiring funds, was received, and the next train saw a repentant and happy girl flying back to the old home nest, from which no alluring theatrical advertisements will ever again tempt her.

CHAPTER VIII.

THE SAD CASE OF LUCILE M——.

An Innocent Girl Seduced—The Awful Agony—Life in the Great City—Conditions in the Cabaret—The Panderer—Drugged and Attacked—The Awakening—Vain Attempts to Escape—Lucile's Experience in a Disorderly Flat—The Escape and Return Home.

Until she was sixteen, Lucile's life had been uneventful. It had been the happy carefree existence which comes to every normal girl.

Tenderly reared in a refined home by Christian parents, in a Western town, she was surrounded by all the safeguards which might be thought necessary. She regularly attended church services and sang in the little choir. She was one of the most dependable members of the Sunday School class which was taught by a prominent doctor. Her week day leisure was filled with the simple innocent pastimes that bring pleasure to the girlish heart.

But in this peaceful existence evil lurked—evil more threatening and dangerous because it was subtle and insidious—unperceived by the girl's parents who would have given their lives to protect her.

An Innocent Girl Seduced.

During her second year at high school, Lucile was seized with a chronic, though not serious indisposition, which necessitated medical treatments. Her parents consulted their old family physician, and

sent her to him for treatments. They considered him honorable and ethical as are most members of the medical profession. Having implicit confidence in him they allowed her to go unaccompanied to his office, never thinking any ill might come of it. The doctor, who for years had been the family's trusted practitioner, betrayed this confidence, skillfully played on the young girl's emotions, and in her moment of weakness, in the privacy of his office, secretly seduced her. Following the betrayal, and with practiced hands that showed that this was not his first victim, the physician applied sanitary precautions so that the results of his crime would remain unknown.

The Awful Agony.

Some mysterious mental control of the young girl seemed to be exerted by this mature man, for at his bidding she hesitated to tell her mother of the betrayal. The physician, highly regarded by the parents, was a frequent caller at the home, and invariably, in the presence of her parents, he ironically cautioned Lucile against the evils of the world. "You must never let boys become familiar with you," he repeatedly warned, "keep yourself pure and clean, and never allow anyone to take liberties with you." The father and mother, ignorant of the doctor's double life, thought his advice admirable, and censured Lucile because she seemed little concerned by it. "When a great man like Dr. Blank is so interested in your welfare, and gives you

such excellent council, why are you so indifferent?" The girl hung her head, but because of some influence wielded by the physician who stood nearby, made no reply.

After a few weeks of acute mental torture when the girl's anguish of soul was almost unbearable, the nervous strain became too much for her. Her school duties were neglected, she ceased church attendance, her appetite failed and she was unable to sleep. Brooding unhappily, and with depressed spirits over the affair, her health declined until her parents, alarmed over her condition, consulted the doctor, who with suspicious eagerness to get the girl out of the way, suggested that she be sent to her relatives in a distant city.

Life in the Great City.

The advice was followed and Lucile came on for a month's stay. The ordinary activities failed to relieve her anxiety, and she plunged headlong into a mad life of forced gaiety, in the endeavor to forget the past. Theatres, dance halls, cabarets, became parts of the program of her night life. She did not miss the sleep now for the hours of darkness were filled with an endless round of noisy activities in her search for happiness.

Conditions in the Cabaret.

Early one morning she sat with a friend in a cabaret in 31st street. At the tables about her were groups of men and women, many of whom were only

half sober. Some had "brought their own" liquor in silver mounted flasks which they carried in their hip pockets. Some had large bottles which the waiter had "cached" under the table in a pail of ice. Others depended for their supply on the proprietor who served the patrons who were "right" with bourbon highballs in ginger ale. Bronx cocktails, composed of synthetic gin and home made vermouth were also available at a price.

Although it was two o'clock the music and dancing had not ceased and the many colored lights blazed as brilliantly as before. The jazz orchestra blared forth its disjointed, distracting, nerve irritating strains. Couples scarcely moving stood on the floor while the men violently pushed the women against the wall, holding them there tightly in a sensual embrace, or else with hands clutching their partners' bodies below the waist, pushed back and forth, frequently kissing or biting them in the ecstasy of their passion.

The Panderer.

From a neighboring table a richly gowned woman of middle age arose and came to Lucile's side, "Please excuse me, dearie," she said in a low voice, "but you look so much like my own little girl that I just couldn't help speaking to you. You have her blonde hair and blue eyes, and you are both about the same height and build. I wish you might meet each other."

"I'm sure I should like to see her sometime," stammered Lucile, somewhat overcome at being

singled out by a woman of such apparent wealth, "where do you live?"

"Just a few blocks away on Grand Boulevard," replied the new acquaintance, who said her name was Mrs. Martin. My car is outside, and I would be glad to have you go with me now, but before we go let me show my friendship, and beckoning the waiter, she quietly ordered cocktails.

Lucile, even in her discouragement, had never drank intoxicating liquor, but she felt it would be rude to refuse. The crude beverage quickly destroyed her powers of discretion, and under its stimulation she felt ready for any adventure.

Following the woman to the cafe door she entered the large luxuriously appointed car waiting outside, and in a few moments was whirled to an imposing apartment building on the boulevard. Even in her reckless condition she thought it rather strange that at that time of night so many automobiles should be parked outside the building.

Entering the street door by a night key the woman led the way up the velvet-piled stairs to the third floor, where a series of peculiarly timed knocks gained her instant admittance.

A negro maid, with white apron, obsequiously preceded Mrs. Martin and Lucile to the rear parlor, then turned to her employer for orders. "Tell Rose Mamma is home and wants to see her," instructed the woman. In a moment a tall sprightly girl with bright bobbed hair entered. Giving her a knowing look which Lucile failed to catch, the woman intro-

duced the girls, saying, "I met Lucile at the Argyle Cafe, and you two looked so much alike that I was anxious she should meet you." Turning to Lucile she added, "Rose is only eighteen, and it is so difficult to find proper companions for her, that the minute I saw you I knew you two would be pals. Rose is entertaining some friends from our old home town in the front parlor and you can go in with her. They have to leave early in the morning so they are staying rather late. Afterwards you and Rose can visit."

Drugged and Attacked.

Lucile wondered why Rose wore a semi-neglignee if she had company, and she did not fail to detect the odor of cigarettes and liquor on her breath, but her own good sense had been so dulled by the unusual stimulant that she said nothing. In the parlor two young men called George and Harry, were presented to her, and for a few minutes the four conversed together. Then finding that Lucile had never learned the new steps, Harry insisted on becoming her teacher, and putting a record on the machine he guided her over the floor to the time of a popular jazz melody.

The maid came in with lemonade for refreshments, and although she fancied it had a peculiar taste, Lucile emptied her glass, not knowing that into it had been poured a liberal "shot" of dry gin.

The music and dance lessons were resumed, and Harry's tight embrace combined with the effects of the other liquor, caused strange sensations to creep

over her. She threw off all restraint, and with wild abandon, plunged giddily into the sensual pleasure of the jazz dance.

The music finally ceased, and exhausted and hot she feverishly called for more lemonade. It was brought her, this time drugged, and after draining the glass, she grew drowsy, and in a few minutes knew no more.

The Awakening.

It was late the following afternoon before Lucile awoke, very thirsty, and with a splitting head. She was in a strange room. The windows were thickly curtained, affording only a glimpse of heavy shutters that hung outside. Expensive furniture filled the spaces, and on the dressing table were costly perfumes and ivory toilet articles, while a closet nearby, with door ajar, revealed dainty silken bits of feminine apparel. All this she noted from the bed where she lay, nude, trying to recall the hideous events of the night before. She attempted to arise, but found herself too weak. She felt sore and stiff and exhausted, as though she had passed through some trying ordeal.

"Where am I?" she thought, and then the experiences of the previous evening became clearer, and giving way to her fears, she exclaimed to herself, "Oh, why did I ever speak to that strange woman? Why was I so foolish as to go with her? I must have been drugged. Oh, my God! Something terrible has happened to me," and she sank back on the bed while violent sobs convulsed her frame.

Vain Attempts to Escape.

A key clicked in the lock, and Lucile started up as the door quietly opened. The maid entered with a tray on which reposed grape fruit, toast, eggs and coffee. "Eat this, honey," the colored girl said, not unsympathetically, "and then Mrs. Martin wants to talk with you."

"Oh, I can't eat, and I never want to see Mrs. Martin again," sobbed Lucile, "let me out of this awful place," and with a sudden spring she started for the door. Vainly she tried to open it while the maid called after her in a matter-of-fact voice: "That won't do you any good. It locks automatically from the outside." Running to the window the prisoner saw the street was far below, and the way barred by shutters, then remembering her naked appearance, she shrank back ashamed under the friendly shelter of the bed covering.

"Where are my clothes?" she frantically asked.

"They were taken away and locked up last night," replied the maid. "You might as well calm yourself and eat something and then talk with Madam Martin. It will only be the worse for you if you get excited and defy her. She isn't used to having her will crossed," and she persuaded the cowering girl to take a little toast and coffee.

At this point Mrs. Martin appeared, and dismissing the maid she turned to Lucile, "You must not give way like this," she said, "it will ruin your looks and make you ill. There is nothing to cry about. Just do as I say and you'll have everything

a girl could want—pretty gowns, jewels, fine furs, expensive hats, silken underthings, the free use of an imported car.”

Lucile was too benumbed with astonishment and fear to reply, and the woman continued, “I have eight rooms here all furnished in swell style. Nothing on the North Shore equals it. You can have this exquisite room for your very own. There is a maid to wait on you, and you’ll never have to do any work. You can go to the theatres and cabarets when you want to, and the chauffeur will drive you down town for shopping. I have charge accounts at the stores you can use. In return, all you need to do is to entertain a few selected friends whom I will introduce to you.”

“I don’t want to stay,” declared Lucile, “I must leave at once. What would my folks say if they should know?”

“It is too late to think of that,” responded the Madam, “you came here of your own free will, and last night those two men both stayed with you here in this room. They even removed your clothes and handed them to me. Could you face your friends after such an experience?”

And in this vein Mrs. Martin continued to cunningly play on the child’s fears, and at the same time to persuasively put forward the “easy money” possible from this luxurious life, that after half an hour, the poor girl, broken down by the terrible climax of the preceding night, reluctantly consented to remain.

Lucile's Experience in a Disorderly Flat.

Lucile found Mrs. Martin a woman of her word, and a soft and easy life filled with many luxuries became hers, but the dreadful days that followed destroyed all her enjoyment of them. A hair dresser came after lunch (called breakfast) each day to coif her hair, and a masseuse frequently called to remove the inevitable marks of dissipation resulting from this irregular life. Costly clothes, gay lingerie, and high priced chiffon hose swelled her wardrobe, but with all this finery, Lucile's heart was heavy, for her duties were distasteful and revolting.

She soon learned that Rose was not Mrs. Martin's daughter, but was, like herself, a betrayed girl, now often used to help catch "fresh" girls when the other inmates became too old to be longer attractive.

Never could Lucile bring herself to receive a caller in the cordial manner demanded by Mrs. Martin, and her curt treatment of patrons often aroused the Madam's ire.

Even when she was unwell she was denied the privilege of freedom from entertaining customers, and she considered herself fortunate if she had even the first day of her period to herself. She frequently informed men that she was indisposed, but few of them would even then release her.

An old man who often called, invariably selected her from the other girls, and would go with her to her room, remaining as long as possible while he talked with her about the life she was leading, but never did he engage in illicit relations with her.

Although he urged Lucile to leave, he did not offer to help her in any way. He always paid his \$3.00 before going to her room, and while the Madam was glad to get his money, she was puzzled at his unusual behavior and wondered why he visited the place.

A business man nearby became acquainted with Lucile, and one noon before she was out of bed, brought her in a pair of expensive silk stockings as a sign of his favor.

In addition to her work in the flat, Lucile's duties included frequenting, under Mrs. Martin's watchful eye, the vicious "black and tan" cabarets on the south side where she occasionally became acquainted with boys scarcely beyond high school age, or with men old enough to be her father. Negroes, whites and half breeds mingled, danced and drank together in these vile resorts where the gross indecencies exceeded anything permitted even in Mrs. Martin's apartment. Sometimes men, half intoxicated with the drinks obtained from some source, accompanied them home from the black and tan cafes, remaining all night.

One morning, early in her stay, Lucile was shocked by the entrance of a policeman. The madam, however, reassured her, and the officer, looking at the young girl, appeared to be greatly impressed by her youth and beauty. According to an affidavit later signed by Lucile, this policeman, from the ——— Station, offered to "protect" the resort if he was allowed to have intimate relations with Lucile, and

according to the same sworn statement, he regularly called thereafter and had such relations with her.

The Escape and Return Home.

Several weeks passed and the place continued its obnoxious activities unmolested, until late one night, a special squad of officers, acting on a complaint, forced an entrance and placed all the persons under arrest. In the Morals Court the following morning the women were ordered examined, and Lucile was found to have contracted two serious diseases, necessitating a protracted stay in the hospital.

When her awful story was told to the Grand Jury, the policeman was indicted, but for some reason the indictment was later quashed. The woman proprietor was committed to prison, and the other offenders were appropriately punished.

Lucile's relatives who had searched everywhere for her were notified of her condition. Her parents came on and she resolutely told them the whole story from the date of her first experience with the doctor down to the time of the police raid. With tears coursing down their cheeks, the father and mother welcomed their girl back to their home and hearts, and assured her that she must never leave again.

Following her release from the hospital, and after testifying in the court against her betrayers, Lucile departed with her parents for her western home resolved by a life of conscientious effort and purity, to blot out forever the horrible blackness of her experience in Chicago's underworld.

CHAPTER IX.

**LITTLE BETTY CLARK: or, DOPE AND
DEMORALIZATION.**

Betty's Mother Dies — She Goes to Chicago — No One to Meet Betty at Depot — Betty Finds Cousin Living "Luxuriously" — Betty in Danger — Betty's Girl Friends Entertain the "Boys" — Chance to Make "Easy Money" — Betty is Wined and Dined — Betty "Entertains" Charley — The Danger of Dope — The Betrayal — Sold by a White Slaver — Her Rescue.

Born of good American stock, reared carefully in a Christian home until she was twelve years old, when unfortunately her mother died and she was placed with a foster family; lost sight of by her father, who mysteriously disappeared; set adrift by her substitute parents when money for her care was not forthcoming; a trip to Chicago at the age of seventeen in search of her father; the formation of false friendships; the beginning of the "dope" habit; placement in a house of prostitution until finally rescued, cured and restored to normal life—and all this before she had reached the age of twenty—epitomizes the tragic experience of little Betty Clark, caught in the meshes of Chicago's underworld.

The Clark family lived in a small town in Western Kansas. They were in moderate circumstances, residing in a rented cottage at the edge of the town. Betty, christened Elizabeth by a doting mother, but generally called by the shorter name, was the only child. Her father was a traveling man, and during his frequent absences from home, there grew up a

splendid intimacy between mother and daughter. Through this comradeship the girl received moral and spiritual instruction, and constant inspiration to right living.

Betty's Mother Dies.

But, alas, this condition could not continue. A chronic malady laid its hands on the mother, and in spite of everything that loving care and medical science could do, she gradually became weaker and weaker, until one day, just as the morning sun was gilding the east with gold, her spirit left the stricken body for the upper and better land where the wicked cease from troubling and the weary are at rest.

Little Betty was inconsolable. Her whole life had been bound up with her mother, and though she loved her father, she had always found it difficult to go to him with her childish problems, or to ask him questions when things troubled her. Indeed, he had been away so much that she really did not feel at ease with him when they were alone together, and it was with more of a sense of relief than anything else, when she was told that he had arranged for her to live with a nearby family until he could make other plans.

"You won't mind staying there, will you Betty? Their girl, Caroline, is about your age."

"No, Daddy, I think we will get along all right," and then sobbingly, "anyway I wouldn't want to remain here where everything reminds me of mother. How often will you visit us?"

"I'll have to be away on the road most of the time," soberly replied the man. "It will be rather a relief for me to get away, too, for a while, and I won't need to worry over you, for I know they will take good care of you."

So Betty went to live with the Grahams, and her father resumed his traveling.

For nearly five years the girl remained in the neighbor's home. She was given fair care and could not be called unhappy. She eagerly attended school and became much interested in her studies. Mr. Clark regularly sent funds, although he did not appear on the scene for weeks at a time. The intervals between his visits became longer and longer, until in the fifth year of Betty's residence, his remittances and letters ceased entirely without explanation.

Betty disliked to be a burden on the Grahams, and in spite of her ambition to be educated, she left the local high school in her junior year and took up factory work. The pay was small, and the duties mechanical and monotonous. She longed to return to school and prepare for college, but could see no way to do it. Her meagre earnings barely sufficed decently to clothe her, let alone pay for board and lodging.

One of her fellow employees at the factory was Gladys, a rather overdressed, loud-voiced girl, whose bobbed, blonde hair and vivacious ways made her a favorite with the men. Her intellectual limitations were so pronounced, and she seemed so vulgar, it not questionable in her conduct, that at first Betty

avoided her, but eventually her buoyant and cheerful manner so appealed to the lonesome and motherless girl, that the two became firm friends. Knowing Betty's history, Gladys suggested that the two take a trip to Chicago and search for Mr. Clark whose last letter had been mailed from that city.

"I have a dandy cousin, Sophie Wilson, in Chicago," assured Gladys, "who will be glad to see us. I was there for two weeks last year. We can stay a while, and then if we can't find your father, we can come back. Or, if we want to, we might get work and live there. It's much livelier than this burg. I'll write her tonight."

She Goes to Chicago.

The prospect appealed to Betty, who really wanted to locate her father, and who was daily finding the factory job more irksome. She had no trouble in gaining Mrs. Graham's consent, for since the checks had ceased coming, the foster parents had begun to exhibit indifference toward Betty's future.

Accordingly, the two girls made their plans, bought all the new things they could afford, and early one spring morning stepped down from a Northwestern train at the great west side terminal. No cousin was there to meet them, and they were escorted by a red cap from the day coach into the massive, marble lined waiting room. The immense building awed them with its size. Crowds of commuters rushed through the gates, and to the country girls, seemed to race down the long stairs for the street. From his lofty platform, the cries of the

train announcer rose and fell in not unpleasant cadences, resounding and echoing through the great structure.

No One to Meet Betty at Depot.

Unused to such turmoil the two girls sat quietly for several minutes gazing at the crowds and trying to collect their scattered wits, before either thought of the cousin.

"Why didn't your cousin come and meet us?" asked Betty.

"Oh, she probably didn't want to get up so early. When I was here last winter she used to sleep till noon. Never mind, I have her telephone number, and calling West ——— she roused her cousin from her bed, and with Betty was invited to hurry on out.

The girls, learning that the flat was only a mile and a half west, on Warren Avenue, decided to walk and see the sights. They left their bags at the station and went west on Madison street. Passing vaudeville, burlesque and movie theatres, they stopped to look at the pictures. In front of one gaudy place they delayed several minutes to look at photographs of beautiful girls arrayed in gorgeous abbreviated costumes.

"Maybe we can get work as chorus girls," exclaimed Gladys in envious tones, "that would be a gay life, and we, too, could sleep till noon and have our breakfast brought up to us. I'm never going back in that horrid old factory, anyway."

"You wouldn't dare dress like that, would you?" asked Betty, to whom the idea appealed more than she cared to confess.

"Why not? It's just on a stage with a lot of other girls. It isn't any worse than the bathing suits we wear out at Clear Lake. And some of the girls' dresses on the street here aren't much longer," glancing at the smartly dressed, silk stockinged, patent leather shod young misses who flitted past on their way to store and office.

On the two walked, and in half an hour rang the bell of a three story, stone front, rather gloomy looking apartment building on Warren Avenue. The cousin opened the door and greeted them both effusively. "Say, kid, you have grown some in the last year," she cried, addressing Gladys, "and you're all dolled up in a new suit and hat. Where did you get the glad rags, anyway? And is this your friend, Betty? She is some pretty chicken, isn't she? I bet our gay city fellows will fall all over themselves when they see her. She is much fresher looking than our west side 'broads.' Come on in the other room and have breakfast with me. I've just started," and rattling on, she led the girls into the dining room.

Betty Finds Cousin Living Luxuriously.

Betty was surprised to find the cousin, Miss Wilson, living in such elegant quarters, for although the exterior of the building was of an unattractive weather beaten grey, the flat was exquisitely done in warm reds and browns, and was elaborately, though somewhat showily, furnished with overstuffed pieces, large mirrors and expensive rugs with heavy curtains at the long, old-fashioned windows.

The three dawdled for an hour over the breakfast table, the meal being served by a negress. Plans were considered for finding Betty's father, but when she suggested appealing to the police, Sophie appeared rather agitated, but later said the two girls could go to the detective bureau on La Salle street and give the chief Mr. Clark's picture and description. "You can do this during the forenoon, and then after lunch we will all take in a lively show at the Burlesque Theatre. They say it's a peppy performance."

Betty could not help wondering where Sophie got her money. She had understood she was married, but not a word had been dropped concerning her husband. She evidently didn't work, for her time was her own. "Where is your cousin's husband?" she asked Gladys.

"He beat her up and she got a divorce," succinctly explained Gladys.

"How can she keep up such an expensive flat, with a maid, too?" persevered Betty.

"Oh, I guess she got some alimony and sometimes she has roomers. It's none of our business how she makes her money as long as she's willing to help us."

Betty said nothing more, but her mind could not help returning to the subject, and she thought to herself that things did not look just right.

They found the detective bureau easily, walking the whole distance downtown. A burly sergeant took the picture and promised to run a description in the Police Bulletin the next day, but he held out little hope of finding the man who had now been

gone over a year. After walking over to State street, and doing some "window shopping" they took a car back in time for an early lunch.

Gladys and Sophie obviously enjoyed the matinee and expressed themselves in loud comments over it. To Betty, however, it seemed vulgar, and at times downright indecent. She felt her face color at the double meaning of the comedian's jokes, and the thick tobacco smoke smarted her eyes and made her feel nauseated. She was glad when it was over, and she could get out in the fresh air. Sophie seemed to know a number of the men standing outside, and addressed them by their first names.

They walked home from the theatre, as it was only 4:30. "We can have dinner rather early—at 6:30, for I expect some company tonight," Sophie told her guests, "you girls can help me entertain."

An elaborate dinner was prepared and eaten, but the girls were not allowed to help with the work. "Why should you do anything when I have money to hire it done?" the cousin asked. "Better take life easy for awhile when you have a chance," she advised.

Betty in Danger.

About eight o'clock the door bell rang, and two young fellows were admitted. They evidently had been there before, for they both proceeded to make themselves at home. "How's the queen tonight," they started in, but at a warning look from Sophie, they suddenly changed their style of conversation. "These are friends of mine from Kansas," introduced Sophie. "They just arrived today from the wild

and wooly, and want to see the sights. You must treat them nicely."

The boys took the hint, and confined their remarks to conventional subjects. Crops, the weather, the railroad trip and the matinee were laboriously discussed. A dull evening was in sight, when Sophie suddenly asked whether the girls would care for a little wine. Betty declined, but Gladys accepted the invitation. "There's the decanter on the sideboard, Harry," the cousin said, "pour out some for all of us." Everyone indulged except Betty who put her glass down after one taste. The others seemed to like it, and after two more drinks conversation flourished.

Betty's Girl Friends Entertain the "Boys."

A little after nine o'clock, Sophie arose, and murmuring something about showing Harry a few pictures she had in her room, left the parlor with him. Betty thought it queer, but Gladys and Eddie, the other boy, appeared to take it as a matter of course. Twenty minutes passed before the couple emerged from the bed room. Then, Sophie beckoned to Eddie, who without saying a word, eagerly left the room with her. It was nearly ten o'clock before they reappeared. Sophie seemed distraught, and Betty thought she looked disheveled. Harry and Eddie had apparently lost interest in the occasion, and after a few desultory remarks, took their departure.

Nothing was said of the matter while the girls remained in the parlor, but after going to the room

they were to share, Betty couldn't resist asking, "What did she take those boys to her room for?"

"Oh, probably so they could spoon a little," answered Gladys easily. Then, the wine making her more loquacious, she added, "Why shouldn't a woman love up to a man if she wants to? She doesn't lose any money by it, I bet. Men may want to take you to a room to be entertained, if we stay here."

"I wouldn't want to go to a room with a strange man," insisted Betty.

Chance to Make "Easy Money."

"Well, you can do as you please, but if I get a chance to make some easy money, I am not going to pass it up," came from the reckless lady who was rapidly preparing for bed. "Now, I feel drowsy, and I couldn't sleep on the train, so let's hit the hay and pound our ear while we can."

For twelve long hours unbroken slumber reigned in the room, and it was after eleven o'clock before the girls awoke. They were startled to find it so late, but it did seem good not to have to hurry to the factory and punch an old time clock. They thought Sophie must have had breakfast, but they found her just coming into the dining-room, dressed in a fetching silk negligee.

"How did you sleep?" she inquired of her country guests.

"Fine, we were dead to the world after eleven o'clock. Did you sleep well, too?"

"Just fine," replied Sophie, not telling her friends that a man with a private latch key had entered

about midnight, and remained with her until eight o'clock.

"What is the program for today?" she asked, as they began with the grapefruit. "How would you like to look about the stores this afternoon, eat lunch downtown and come home later?"

"That would be swell," chorused the girls. "Will you come with us?"

"Yes, I can go with you, but I must be back early, for I may have callers."

Betty is Wined and Dined.

To the loop they went, and the splendid things they saw in the stores drew a constant flow of superlatives from their lips. They little knew that these pretty luxuries were being shown them with a definite purpose in mind. In their girlish hearts arose great longings for the lovely things, and this desire was tintured with envy when they observed stylishly garbed women, evidently of great wealth, descend from their limousines, and freely order what they wished with no questions as to the cost.

A late lunch was eaten in a brilliant cafe where liquor was surreptitiously served to guests. When the meal was about over, Sophie looked at her diamond studded wrist watch, and exclaimed, "It is nearly four. We must hurry back," and calling a taxi they were rapidly driven home.

On reaching the apartment, the girls were surprised to find two young men already in possession, but Sophie appeared to be expecting them, and apol-

ogized for her delay. Their car—an expensive imported model—was parked in front. The girls went to their room to brush up a bit, and on coming back found one man in the parlor. He explained that his companion was with Sophie, and then invited one of them to play with him as he was lonesome. Betty would not consider it, but Gladys, after whispering through the closed door to her cousin, took the fellow to a room. Betty sat alone for nearly half an hour, when both Sophie and Gladys reappeared, the latter looking rather sheepish, but triumphant in the possession of a \$10.00 bill, which she later showed Betty.

Betty "Entertains" Charley.

The above is but a sample of what daily went on at the flat. It took Betty several days to fully grasp the situation, and by that time the unusual luxuries, and the softening effect of the easy life had so deadened her moral senses, that she had no protest. When urged to accompany a man to a room, however, she always refused, until one day Sophie became insistent, and said, "Charley is a dandy fellow. Go on with him, and if you don't like it he won't bother you. If it's all right, he'll give you \$10.00."

Horribly embarrassed, Betty went with Charley to a room and entertained him as nicely as she could without indulging in any immoral act. They petted and spooned, and she permitted liberties she had hitherto denied all men.

"You're a nice girl," Charley whispered to her, "why won't you give in and let me have my way,

It's worth money to you." But the mercenary thought of the awful business sickened Betty, and she tore herself from his tight embrace, and rushed back into the other room. Angry and chagrined the man followed, and there would have been a scene had not Sophie interfered. "No, Charlie," she cried, "let her alone. She doesn't have to go with you unless she wants to."

The Danger of Dope.

But one day there came to the flat a young man, Bennie Gorden, who at once attracted Betty's attention. He was of medium height, fairly well formed, with dark hair and piercing black eyes. His face was marked by an extreme pallor which, when contrasted with his hair, gave him a most distinguished air. He seemed to exercise almost a mesmeric influence over Betty, who felt irresistibly drawn toward him. He made no advances to her but simply visited, and after an hour's conversation he seemed to be an old friend. She went out with him to dinner that night, and his conduct was irreproachable. They parted quietly at the door, and he promised to call the next afternoon.

When he arrived, Betty thought he acted strangely, and his face was deathly white, but after half an hour of rather meaningless conversation, he became his natural self. He passed it off by saying that his heart troubled him, and that he occasionally felt faint.

The Betrayal.

Bennie continued to be a daily caller, and several times Betty innocently entertained him in her room,

feeling secure in her affection for him. One day when they were together in the room he complained of not feeling well, and pulling a tiny box from his pocket he extracted two powders. "These are what I take to spur me on when I am tired out. Try one and see how you like it." Betty had come to trust him implicitly, and at once snuffed the "snow." Delicious feelings began to creep over her, and she saw beautiful pictures. She seemed to be floating out over space, and everything appeared light as a feather. She wanted to lie down and rest. She did not entirely lose consciousness, but everything seemed rosy and ephemeral. She reclined on the bed with Bennie at her side. She faintly felt him put his arm about her and press her tightly to him, but it seemed far away and unreal. When he lifted her clothing above her knees and began to pet her, she did not object. She had learned to love him, and the feeling of affection in her subliminal self seemed to approve his act, while the unusual effect of the drug had destroyed her inhibitory powers.

Later in the day, when she had become normal, and when the full consciousness of what had been done, dawned upon her, she was not alarmed, for she was sure Bennie loved her, and felt certain he would marry her.

But the days went by, and while he talked of marriage, and promised it, he made no steps to procure a license. The deluded girl, still trusting him, believed his excuses, and permitted him, under guise of his love, to continue their illicit relations. The

poor girl could not know that for all this Sophie was reaping a nice profit. Occasionally Bennie would offer her the dope, and she took it with increasing eagerness.

Finally, one night, after she had become a virtual slave to the habit, he took her out in a taxi to dinner. They went to a table de hote foreign restaurant on the south side, and before they had eaten anything, she asked for the drug. He deftly prepared it for her, putting in a double dose. She could hardly wait for it and took it all. She soon fell asleep.

Sold by a White Slaver.

When she awoke she found to her dismay that she had been placed in a house of ill fame on Indiana Avenue. Sad to say she thought first, not of the disgrace of the deed, but of her own craving for drugs. Calling to the other girls, she implored them to give her some "snow." This was easily done, as the house was kept supplied by runners in the district. Thoroughly broken in, and with all hope lost through the betrayal and the abnormal drug habit, Betty was forced to accept her fate. For months she "hustled" in this immoral resort on Indiana avenue, never seeing nor wanting to see her false lover. She did not know that he was a professional pimp, and that her "capture" after weeks of skilful angling, and subsequent sale to the house had brought him \$300.00.

Her only wish now was to blot out the memories of the past and save herself from the bitter thoughts

that would rise like ghosts to harrass her. To do this she consumed an increasing quantity of morphine.

Her Rescue.

For over a year she remained on the south side without being arrested, and when police became too industrious in the precinct, she was hastily removed to a west side resort on Peoria street. Here she remained for nearly a year until one day, when the police driven by a temporary wave of public opinion, raided the resort, and she with the other inmates was brought into court. She had been unable to secure her usual dosage of drugs, and as she stood before the judge her pitiful condition was all too evident. The judge, a kindly man, took time to go into her case thoroughly. He learned her history, her experience with the vice lords of the underworld, and her awful drug habit. He sent bailiffs out to the Warren avenue flat to arrest Sophie Wilson, but word was brought back that she and Gladys had both flown. Looking about the court room the judge beckoned to a gentle-faced woman in the garb of a deaconess, "Mrs. Stanton," he asked, "will you take this poor girl and see if you can help her? She needs a friend more than anything else."

"Yes, your honor, I will do everything I can for her," and clasping the trembling girl by the hand, she led her to her own home. A specialist in drug addiction was called, and the struggle was on. For days at a time, Betty could not rest, and at night sleep would not come to her tired eyes. She tossed to and fro on her bed, and moaned through the dark

hours in terrible agony. At times it seemed that her tortured nerves, fiercely craving the forbidden narcotic, would drive her insane. In her delirium she called for her mother, and at these times Mrs. Stanton would sit by her bed quieting and consoling the unhappy victim by the peace and patience of her own beautiful personality. Gradually and unconsciously, as a result of these incoherent moments, Betty began to associate Mrs. Stanton with her own mother, and when her mental condition became normal, she continued to call her "mother."

The weeks went wearily on, and little by little the prescriptions of the specialist, the regular hours and good care in this quiet home, and most of all, the unfailing sympathy and affection of "Mother Stanton" began to bear fruit, and the unnatural desire ceased. A normal appetite reasserted itself, and the abundance of nourishing food, the long restful sleep at night, and the frequent walks in the open air restored the roses to her cheeks, the luster to her eyes.

Betty began to exhibit social desires and insisted on accompanying her guardian to church each week. There she met a fine company of congenial young people with whom she soon became friendly. A young giant of a man, an evident descendant of the old Vikings, began to seek out Betty and to show in countless way a special interest in her.

"Ought I to go with him and allow him to call on me after what has happened?" she queried in perplexity, one day.

"Do you care for him, dearie?" asked "Mother."

"Yes, I'm afraid I do," hiding her face on the older woman's shoulder so that her blushes might not be seen. "Don't you think he is a nice man?"

"Yes, Betty. I have known his folks for years and they are good Christian people. I have watched you two for several weeks and have concluded that you do really care for each other. I have never told you, but when Eric was a boy, he too, was wild, and it was not until he accepted Christ that he became a man worthy the respect of a good woman. So you see that you two have somewhat the same experience. If Eric loves you he will tell you of his past before asking your hand in marriage, and if I were you I should do likewise. Then you can be sure of a happy future, undisturbed by fear and worry."

"Thank you so much for what you have said, Mother. It is a great comfort to me, but it is what I should expect from you after all that you have done for your poor little girl." And with tears in her eyes, she added, "and if you don't mind, I shall always call you "Mother" after this, for you have acted as I'm sure my own mother would have acted had she lived to look after me."

That evening Eric called, and before he left the two stories had been told and mutual forgiveness promised.

Today, in her own home, with little ones about her, Betty often feels a spirit of thankfulness over her escape from the awful past, and at such times she always breathes a silent prayer of gratitude for the "little mother in black" who helped to make her happiness possible.

CHAPTER X.

MABEL'S DOWNFALL: OR, THE JAZZ ROUTE TO RUIN.

Where Passion is Promoted — The Effect of Jazz Music — Mabel Pleads with Her Father — The Lure of the Dance — The Tragic Return — The Worst had Happened — Mabel Pays the Penalty — Mabel Starts on the Primrose Path — Mabel Displays Her Charms for Money — The Lure Too Strong — Diseased and Sinful She is Befriended.

Hundreds of public dance halls, with doors flung wide open, nightly beckon to young people in quest of enjoyment and recreation. Operated primarily for profit, the moral welfare of patrons often receives little regard at the hands of these promoters. According to one well known authority on Chicago dance halls, the number of places where decent dancing, wholesome music and suitable supervision prevail, could be counted on one's fingers.

These palaces of pleasure utilize everything that ingenuity can suggest and money purchase in order that youthful patrons may be attracted and retained as regular habitues. Modern advertising has contributed its effort in thousands of flamboyant placards which blazon forth in circus language the unique and spectacular attractions offered. Electrical engineers vie with interior decorators in creating scenes of enchantment, brilliant with colored lights and bright with the masterpieces of palette and brush. Showy upholstered divans for the general public; sequestered *tete a tete* seats in remote

corners for couples demanding "petting" privileges; dainty retiring rooms, with expert maid service, for ladies and sumptuously equipped smoking apartments for men, are only a few of the lures used to coax boys and girls along the jazz route to ruin.

Where Passion is Promoted.

These luxurious surroundings, enticing as they are to young people to whom they have formerly been denied, are the least demoralizing factor in Chicago's dance halls. The most deadly, morally disintegrating, character devastating element in the gay pleasure resorts, from which thousands of innocent juveniles begin their downward way, is the vicious and obscene music coupled with the vile and sexually intoxicating forms of the so-called "modern steps."

The pathological, nerve exciting, sex infuriating strains of the discordant jazz orchestra, with its bleating trombone, its howling saxophone and the weird beat of the tom tom arouse and stimulate the passions of both men and women dancers. Clutched in close embrace, arms about neck, cheeks touching and limbs intertwined, the couples creep along the floor, at times scarcely moving, to the sensuous measures of the syncopated music. The close physical contacts, the lack of supervision, the lowered lights, the warm and perfumed atmosphere, the glitter and tinsel of the exotic, almost oriental environment--these lower the power of moral resistance and make improper proposals appear reasonable. From this

situation assignation becomes easy, and after the first step is taken, the irregular life all too readily follows.

The Effect of Jazz Music.

“How do you like the music kid?”

“Gee, it’s great. Isn’t the floor smooth? And aren’t the lights pretty? I’ll tell the world that last dance was spiffy. I could dance all night to that heavenly music. Let’s cheer the orchestra and make them play it again,” and after a spurt of applause, the syncopation continued, and the dancers pivoting here and there, slowly passed on down the large hall.

Mabel, of flapper age, had just turned eighteen, and it was her first night at the big public dance hall. Her girl friends had taught her the new steps, and for nearly two years she had made life miserable for her parents with her determination to frequent the jazz dance halls. They had always refused, realizing the dangers existing in these places, but for months the peace of the home had been destroyed over the ceaseless debate on the question.

Mabel Pleads with her Father.

“The hall is only two blocks away, right around the corner,” pleaded Mabel, who lived on the west side, “surely nothing could harm me so near home. All the other girls go to ——. I don’t see why I can’t go.”

“Yes, and you know that two of those girls got into trouble as a result of meeting fellows there, and had to be sent away to a home,” returned her father.

"Oh, you'll find some bad people everywhere, even in church," Mabel flippantly admitted. There may be a few hard guys there once in a while, but I don't have to dance with them. Nearly everyone who goes to ——— is nicely dressed, and people who dress so swell aren't likely to be very bad. I haven't got a rag fit to wear myself, and I wouldn't dare go near the place until I could doll up."

"Your clothes are plenty good enough for a girl of your station, and I can't afford to buy fancy things for you. Clothes haven't anything to do with goodness, anyway, for some of the worst scoundrels I ever knew were finely dressed. How can you tell who is bad and who isn't? You don't know any of them, and you say yourself that the girls are expected to dance with any strange boys who ask them. The official hostesses there only make matters worse, for they'll introduce two young people whom they don't know, and that only encourages familiarity. We won't talk any more about it. I want you to have a good time, but I won't stand for your going to jazz dances. Why don't you attend the socials in the parish house?"

Feeling that it was useless to say more, Mabel did not reply, but left the room in a storm of rebellion.

"Until I'm eighteen," she thought, "I will have to do what the old man says, but after that I'll do as I please."

The Lure of the Dance.

The dancing went on. Fox trot, one step, the flapper's glide, the toddle, and even the shimmy followed each other in quick succession. The old

fashioned waltz and two-step were conspicuous by their absence. Fascinated by the strange scene, Mabel did not sit out any dances. Being a new girl, young and passably good looking, she was in great demand. A short, dark youth with raven black hair, frequently "cut in" on her, carrying her off to a distant corner where conversation was easier. Although obviously a foreigner, he danced the new steps gracefully, and attired in neatly fitting clothes of an extreme style, he was, as Mabel thought, "easy to look at."

She danced with him repeatedly, each time increasing her admiration, not realizing that the close dancing and suggestive bodily motions had gradually aroused her passion. When at eleven thirty, he suggested that they go across the street to a cafe for something to eat, she was so excited and flattered, that she readily consented.

The cafe proved to be the rear room of what was formerly a saloon. Three or four booths were built against the wall, and to one of these Mabel was escorted. Curtains hung before the entrance and concealed the occupants from view. Louie, for Mabel already knew his first name, ordered some wine, and thinking that under prohibition, it would be non-alcoholic, she interposed no objection. It was soon brought, and after draining her glass the girl lapsed into unconsciousness.

The Tragic Return.

That night Mabel's father sat up anxiously awaiting his daughter's return. After her eighteenth

birthday, he felt that he had no legal right to command her actions, but he was grievously disappointed that she had been unable to agree with him on the question of amusements.

The mother had retired at midnight, but the father continued to wait by the window.

The fitful gleams of a big arc light intermittently illumined the street, throwing in glimmering relief the few trees and shrubs that lined the way, making them look unearthly and strangely ghostlike in the half-darkness.

One o'clock came and no Mabel appeared. Two o'clock, three o'clock slowly passed by, seeming an eternity to the silent man at the window. Finally, just as four o'clock arrived, and the first trace of dawn had begun to touch the Eastern sky, he saw, half a block away, two figures, swaying this way and that, and struggling as if it were almost impossible to keep to the walk. Coming closer they resolved themselves into a man and a woman, the latter lying in the man's arms, apparently in no condition to walk.

As the couple drew near, the father's heart sank, for in the girl he recognized the familiar form of his daughter. The mother, unable to sleep, heard his low cry, and rushed into the room just as the door opened.

"Is this your girl?" asked the man, laying her down on the couch.

"Yes, yes, is she dead?" joined the frantic father and mother in their common question.

"No, I guess she fainted on the way home from the dance. I had to carry her three blocks."

The man and woman dropped to their knees and threw their arms about the girl, kissing her, chafing her hands and repeatedly begging her to speak. In the excitement and emotion of the moment they failed to notice that the young man had slipped quietly from the house, and when they hastily ran to the door and looked out, he was nowhere to be seen.

The Worst Had Happened.

The father, now stern and forbidding, turned to his wife. "She has not fainted. Her heart beats regularly, and she seems to be simply in a deep sleep. She must be drugged," he declared excitedly, and then sadly added: "The worst has happened. It is as I had feared. And she wouldn't listen to me when I warned her." Picking her up he carried the girl to her room where he bade his wife keep careful watch. Neither parent retired again, and as the daughter continued in an unbroken slumber, the man prepared his own breakfast, which he barely tasted, and then started for work.

It was two o'clock in the afternoon before Mabel awoke. Her mother, sitting at her bedside, observed the first fluttering of the lids, and clasping her daughter's hand, eagerly waited for her to speak.

"Where am I?" came from the girl in feeble tones.

"Right here at home, dearie," said the mother quietly, and then tenderly stroking her hair in a soothing manner, she added: "Tell Mother all about it. Tell me what happened last night."

"I don't know Ma," said the girl in a weary, far-away voice. "I went to the dance at ——— with Sadie and Maud. I danced every dance until almost closing time. Then my partner asked me to have something to eat before I went home. We went across the road to a little restaurant in the rear of that corner building. He thought I was tired and invited me to drink a glass of grape juice wine. That's the last thing I can remember, but oh, I feel so tired out now, as though I had been sick a long time."

Mabel Pays the Penalty.

"Can't you remember coming home this morning, or who brought you here?"

"Not a thing. What time did I get home?"

"It was about four o'clock."

"Who was with me?" asked the girl.

"A rather short, dark-haired boy, who ran off before we could question him."

"Why, that was Louie who took me to the restaurant. What made him do that I wonder."

Sick at heart the mother did not answer, thinking it was better to keep her fears to herself.

Perhaps it was also well that Mabel did not know that she had been removed through the side door of the cafe to a taxi, and had then been taken to a disreputable rooming house on Monroe street where she had been criminally assaulted by her companion.

All that day she remained in bed where she was solicitously waited on by her mother. The father, after vainly questioning his daughter, and becoming convinced that she was telling the truth, said little,

believing that the occurrence would cure her of the dance hall craze. He visited the saloon and cafe near the hall, and hung about the corner hoping he might catch a glimpse of Louie, but was disappointed.

Mabel Starts on the Primrose Path.

But Mabel's unfortunate experience did not destroy her desire for the dance. The several days following the event she spent at home, recuperating from the effects of the vicious attack. She refused to have a doctor, saying that all she needed was rest and quiet. But after two weeks she decided to go again. The fascination exerted by the lights, the gaily dressed crowds, the giddy jazz music, and the exciting dances were too much for her, and one night without telling her parents, she dressed in her best and hastened to a popular hall on the south side. Here she feverishly entered into the spirit of the evening, danced with many men she had never seen before, gradually lost her power of control, and when her physical desires thus were raised to the highest pitch, recklessly consented to accompany a man to a disorderly hotel where she passed the night with him.

She did not go home till noon the following day, and in reply to her mother's anxious questions, briefly said that she had spent the night with a friend.

She continued to attend jazz dances, going two or three times each week. Her parents were unable to control her; she refused to get up in the morning and go to work, and soon lost her position.

Mabel Displays Her Charm for Money.

One night at a dance she met a woman who professed friendship, and who urged her to remain all night at her flat. Mabel accepted, and stayed with the woman in an apartment on Indiana avenue. The woman told her she was welcome to stay as long as she desired, and that she was free to bring up her gentlemen friends from the various dances. This Mabel did. She now went regularly every evening to the halls, and almost every night she succeeded in making the acquaintance of some man who would go with her to Mrs. Warren's flat. Becoming sophisticated and hard, Mabel no longer lent men her company unless they paid for it. She grew to detest the so-called "amateur" or "casual" woman who participated in "love matches" and grew insistent on the actual sight of money before she would display her charms. The jazz dance halls on the west and south sides proved to be the best places in which to "pick up" customers.

The Lure Too Strong.

Remaining away from home for weeks at a time, Mabel's parents were greatly alarmed. They appealed to the police who were unable to find the girl. A noble Christian woman, a welfare worker, who had spent years in befriending girls was seen, and she gladly consented to aid in the search. Her success in this line was almost miraculous; she seemed to know exactly where to look, and in a few hours she had interviewed Mabel and persuaded her to return home. However, the lure of the dance life

was too great, and the unfortunate girl appeared to have become unfitted for any quiet and stable occupation. After remaining at home a few days in a rather dissatisfied frame of mind, she disappeared, and again the woman worker was once more importuned to help. She was found, this time in another buffet flat, and was again returned home. The parents, almost driven to desperation over their daughter's lapses, did everything in their power to keep her, but it was only a week or ten days before she left them, saying: "Life is too dull here. I must have excitement."

The motherly welfare worker located and returned Mabel home half a dozen times, always reconciling the girl and her family, and trying to make the adjustment easy.

Diseased and Sinful, She is Befriended.

The last time the girl refused to go home in spite of the great affection she had come to feel for her benefactress. "I just can't go home this time, Mother Stanton," she said, and then throwing herself into the older woman's arms, she sobbed in a whisper, "I can't go home and tell Mamma I am diseased. Don't you see I can't go back? I have gone too far. You had better let me go. I am not worth saving."

"No matter what your condition is, God loves you and wants you to be a good girl," the worker calmly replied to the girl's confession. "I will arrange treatment for you, and you can stay at my home till you are cured. Then we'll talk about the future."

Hesitating, yet really wanting to quit the old life, the girl accompanied the woman to her home. Skilled medical attention was secured for her, and in the peaceful retreat of this Christian home, under the constant inspiring example of its head, there came into the girl's life a new meaning, and a new hope. Days lengthened into weeks, and weeks into months before her moral and physical restoration was complete. Then she was ready to face the world anew.

During her stay at this home she had met an estimable young man from a distant state. The woman worker had introduced the two, and in her presence the casual acquaintance had ripened into friendship, and finally had deepened into genuine affection. The man was familiar with the girl's history, and had forgiven and forgotten her unhappy past.

The girl's parents were informed of the affair, and were overjoyed at the news, and not long after, in the privacy of their own home, a solemn ceremony was performed that bound together these two young lives.

A new home was established which later was blessed with the greatest gift parents can receive—the happy noise and laughter of little children.

Today when Mabel thinks at times of her past, she not only mourns over the early mistakes of her life, but now out of the happiness of her new experience, she sounds a warning to all girls to beware of the temptation and allurements of the modern jazz music and dance.

Book II—The Cause

CHAPTER I.

A PERIOD OF DECADENCE.

Need of Awakening—Dangerous Tendencies—Young People and Married People Going Down—Stenographer's Startling Revelation—Individual Cleanliness Necessary—School Girl's Exposure of Immoral Conditions—Secret of Divorce and Broken Homes—The Church's Duty—Reports from Various Towns—Only Fourteen Virtuous Women—Boys and Girls Infected—Report of a State Worker—Fatty Arbuckle a Symptom.

In a certain northwestern city known for its great wealth and high culture, a young girl, overcome with remorse because of her misspent days, swallowed tablets of bichloride of mercury while she sat at a table in a cabaret and soon died.

Within four weeks another young girl took the same method to end her miserable life.

During the four weeks following, four new-born babies were found, one in the court of the post office, one in an alley and two on doorsteps. Two of the babies were dead when found. Soon after a baby's body was discovered in a furnace, partly consumed. The mother was a fifteen year-old girl from the country.

Conditions so horrified the women of this city that an organization was formed to fight the social disorders out of which were coming increasingly, month by month, terrifying results such as indicated above.

The people of the northwestern city were not willing to organize and fight until the babies began to be found. America must be shocked into action. Some of the chapters of this book deal with sordid subjects. Our only reason for handling the subject frankly is that actual conditions permitted by the deadened conscience of sleeping America are vastly more sordid than our descriptions.

Dangerous Tendencies.

Everywhere the vile magazine, the salacious theatre, the movie, destructive of all the finer emotions, the suggestive and filthy modern dances, the unchaperoned joy-ride—these and other dangerous influences are proving utterly disastrous to the morals of our boys and girls. Perhaps never before in the history of the country were morals so low.

A prominent social worker declares:

“Girls in their teens are having the wildest fling in history. In the old days the feminine habitues of cabarets and dance halls were much older, now they are rarely over twenty. We must have more stringent laws to supplement the lax rule of parents.”

There is a general revolt against moral discipline. Well established conventions of society woven into the very fabric of civilization are being torn up and discarded. The old standards have been overthrown.

The ancient restraints of religion have been cast aside.

Young People and Married People Going Down.

Our young people are, by the untold thousands, rebels against the laws of God. Married people are increasingly living in promiscuous relations. The stories from Hollywood startle as they reveal morality no higher than that of the herd. If the truth were known, the full folly of American life, its debasing sex relations, would scandalize every community.

Degenerates and hypocrites everywhere—living double lives, supporting two homes, compelling girl employees to submit or resign.

Here is a story of a girl who was employed in a laundry, being invited by her employer to accompany him on a night's carousal. She refused. The next day she was informed that her services were no longer required. The man was married and was respected in church and social circles. He still holds his head high while the girl sinks down into her pitiful poverty, a victim of a hypocritical monster all too common in American business life.

Stenographer's Startling Revelation.

Read this letter from a stenographer. It rings true. It comes from one who knows. The letter reveals conditions which are commonly talked of in all large cities. No one knows how prevalent these conditions are, but that they exist is attested by innumerable stories that somehow break through the locked doors.



Have You a Girl to Spare?

Sixty thousand white slaves die every year. The vice resorts can not run without this number is replaced annually. Are you willing to give your daughter to keep up this terrible business?

WHERE IS MY GIRL?

wailingly cries the weeping mother. Where is my girl? Echo 65,000 mothers every year in this Christian country of ours. The white marble slab in a morgue is a hard brutal resting place for this flower of a girl. Merciless and unfeeling the man who is responsible. The wages of sin is too often the death of the less guilty. The mother, the sisters, the matron and the officer are here looking into the white face of the withered life. *Where is the ruthless destroyer of this young life?*

Quiet in death, voiceless in her last long sleep, this lovely girl cries out—the symbolic expression of thousands of dead girls—“God pity the poor untaught and unprotected girls of America. Raise up a mighty host of pure men of noble chivalry to shield, protect and save.”

The warning voice of this volume, the sex instruction, the moral and religious inspiration which it contains may be of priceless value in saving girls from destruction.

(See next illustration.)



At the Morgue—"Among the Missing"²³
Mother! Father! She might be your daughter!

IRENE

• • • • only nineteen. Her giddy whirl through the mazes of the cabarets had reached a cruel climax. *She wanted "good" times! Home was too tame. Mother was too exacting.* She chose the way of the wild world. Jazz dances, theatres, cabarets and an endless succession of gayety and unbridled abandon. She collapsed, suffering with peritonitis. "The cabaret broke down my health," she said, as she lay upon a bed in the hospital. "I am away from home; this should be a lesson to any girl who plans to run away from home. Let me die—give me poison—please don't let me suffer like this."

"The wages of sin is death."

(See next illustration.)



Photo copyright by International Newsreel Corp., Chicago.

IRENE.
"The Wages of Sin is Death."

SATAN'S RECRUITING GROUND

Four candidates for a life of ruin, and four hundred young college boys and girls being started on the way to ruin.

The great majority of chorus girls and cabaret performers dwell in a life of constant temptation before which they must inevitably go down. Abandoning all modesty, casting aside more and more clothing, the cabaret entertainers are producing lecherous thoughts in the minds of the youthful patrons. With prurient curiosity young college folks from the best families—even church families—are being dragged into the mire of ribaldry and lecherous habits. Oh for a mighty movement of chastity, modesty and purity that would forever banish this source of unclean amusements from the students of America.

Such places with all their licentiousness—all too often regarded by many as being “perfectly respectable” places to eat, and actually patronized by the “best people”—are the inspiration for the class of pictures and descriptive lines which too frequently appear in college papers, some of which are reproduced in this volume.

(See next illustration.)



Satan's Recruiting Ground.

The dance has always been associated with dangerous tendencies

It is a pastime that is increasingly needing police regulation. Some states forbid young folks under twenty-one attending a public dance.

This picture merely suggests the indecent attitudes that are taken in almost all of our modern dances.

The scorching condemnation of the modern dance of death, contained in this volume, will startle the country.

Fathers and mothers should know the facts. Our warnings may prevent untold misery and moral disaster.

READ! LEARN! ACT!

(See next illustration.)



Evils of Modern Dancing.

The indecent attitudes in modern dancing and the exotic music can only tend to develop all that is bestial and low in man.

The Road House many miles from Home

away from the restraints and restrictions of town laws, presents a temptation to our young folks which often spells their downfall. The cigarette, the intoxicating cup, the exciting dance—these are the steps that lead down to hell as our youth find themselves away from the eyes of parents and friends.

Multitudes of mere boys and girls are found in these places, unaccompanied by chaperones, in the tempting hours of midnight and early morning—easy prey for the prowling vultures of the underworld. Complete submission to base passions is too often the result of these joy rides to road houses.

“Where are we going girls”? “To Sam’s Road House.”
Might just as well say, “To Sam’s bawdy-house and ruin.”

(See next illustration.)



The Attractive "Road House," on the Road to Ruin



MABEL CRAIG STILLMAN

Special Lecturer on Sex Education

Author of Chapter III, Book VI, "The Need and Method of Sex Education."

From a Stenographer.

ILLINOIS VIGILANCE ASSOCIATION,
106 N. LaSalle St., Chicago.

Gentlemen:

I have read your report in Tribune of Dec. 19th, and Mr. Yarrow's letter in issue of Dec. 21st. Also the other articles appearing in the daily press on the same subject.

It would appear that all the agencies working toward the reduction of sex immorality are working to find a common or *impersonal* cause for our moral lapses; rather than look for a real or *personal* cause. Womankind has done the same. Therefore the longer and more earnestly their need for being in existence. The evil becomes a far greater evil by reason of your failure to attack the personal element.

The Cabaret is not so much a cause of Vice as it is a diversion of Vice already existent. Where the Cabaret is the cause of one pure girl's downfall, white-slavery in business takes its toll by hundreds, and not one of the agencies of which you are representative, has ever given out a word bearing on this subject.

Believing that you are sincere in your effort to save as many as possible of the thousands of young girls who are obliged to work for a living from going through what has been the lot of the writer of these lines, I submit the following as of my personal knowledge.

Not a few executive offices are equipped for the purpose of seducing any woman, more especially of course the young and inexperienced, *i. e.*, one who is just out of school and does not know the "Cabaret" and rarely indeed does a victim escape once she is selected. There is absolute privacy and no possibility of detection. A couch, a bottle of liquor and surgical appliances. It is only necessary to arrange for overtime work. When the Python of Industry is alone in the building with his victim, the doors are locked on account of prevalence of crime (?) and the victim is invited to recline on the couch while Mephisto arranges his work—the rest is simple. The appliances prevent all possibility of accidents or detection, and the seduction is accomplished. Assignations follow, without precautions.

The inevitable follows: The Ether Cone, the life of an outcast and ultimately the choice between the complete reform by the grace of God or the life and lot of a prostitute.

The victims will without exception deny the real cause of their degradation. The seducer keeps a private ledger showing the victims to have received presents in form of jewelry or clothing, both before and after their seduction. The Woman pays. The man collects new victims. He is respected in the community and often is an active member of the agencies that are charged with the protection of young womanhood.

Possibly there are active members of the I. V. A., who will bear me out in this.

Gentlemen of the I. V. A., if you will give this matter the same publicity that you have given to your crusade against the Cabaret, you will find you are acting as an instrument of God and be rewarded by knowing that you are helping to save Body and Soul of our young Womanhood.

Some effort could be directed toward preventing young women from being locked in rooms and buildings alone with men—good or bad.

Nothing that you can do will wipe away the tears of blood that have been and are being shed today. You may, however, save enough girls from having to suffer as the writer has suffered, to merit God's blessing.

A VICTIM IN THE GRACE OF GOD.

Individual Cleanliness Necessary.

With all of our emphasis upon law enforcement and the development of a social conscience on the moral life, the message of this letter is indeed apropos. A nation is no better than its individuals. We need to clean up general conditions, but America needs a revival of personal religion such as will influence men and women, and boys and girls to achieve character—sterling, pure, strong. If all men were clean, there would be no social evil and no problem of the fallen girl. With redoubled emphasis the church should teach and preach that religion without personal character is mere rubbish—worthless and even dangerous.

School Girls' Exposure of Immoral Condition.

Here is a letter from a school girl. Thousands of girls could write similar letters. It reveals a situation more prevalent than most people are willing to admit.

From a School Girl.

To Mr. and Mrs. ———:

I see in the paper where you are to speak on Purity in our city Sunday. Quoting what the ——— says "most of the men and women who go wrong, attribute their fall to ignorance of themselves and of life, between the ages of twelve and twenty." It is the latter part of this statement that impressed me very much as I can not agree with anyone about that.

Say, it isn't the young people you need to get after. Clean up the older folks, the parents, and the children will take the better way. What would you think of a town that would allow a hospital to be run by a matron who was living the life of a very bad woman, had been found in a very unbecoming condition in a room with a leading business man of this town. Say, this matron isn't at the age between twelve and twenty, and neither is this man; he is fifty anyway, and has a grown daughter in High School.

What would you think of three very prominent business men taking three married women of this town to ——— and putting up at a hotel with these women for two days? Say, they are near forty to fifty. I did feel burdened to express the need of the age. Don't go for the poor kids when their parents do such awful things.

These are only just two cases I mention. This town is full of it. A very prominent dentist too is on the list.

Most of these men, I am sorry to say, are prominent men of this town, members of the ——— club, too.

Now what can you expect of children. Oh, *please clean up the parents*. Don't begin on us poor youngsters.

Goodbye and good luck to you.

A Secret of Divorces and Broken Homes.

Another letter in this connection may prove of interest. The secret of multiplied divorces and

wrecked homes is contained in this traveling man's letter.

From a Traveling Man.

Dear Reverend:

I have heard some of your recent addresses on the sex question, and am greatly interested as I travel all over the country and have, during my life, come in contact with all classes of people. I am more than ever convinced that the sex evil is far more dangerous to our nation than crime, because as you have said, "they are trying to make immorality respectable by teaching that both boys and girls should indulge in sexual intercourse."

It is a sad thing that it is not weak-minded people who do this, but successful men and women. You would not call public stenographers and business women ignorant, yet they will hang around hotels in the evening after their day's work. They know just how to make acquaintances in a very respectable manner, go to supper and then spend an hour in a room with a man, and then go home and be perfectly respectable. They do not stay all night; they are too brainy for that.

Please remember I am speaking of mature women from the age of twenty-four to forty years. The sad part of it is that they are all self-supporting. Many of them have really fine positions. The writer knows of one woman, twenty-six years old, who is at the head of a large office force, but who almost every Saturday goes out and stops at hotels with men, yet when you meet her you would never think of it.

It just seems that the two sexes do not believe in love and mating but just in sex indulgence.

One young man told me recently how he was meeting four married women whom he took out at different times, they being married to older men just because they could support them better than young men.

You just employ some private detective and you would be surprised what you would find out. It is just a shame to see so many fine looking men and women go that way. They say equal standard means that the women have as much right to indulge as men. The way to kill it is to make it shameful, so that when a man takes his wife to a hotel she does not have to sit beside a lot of prostitutes. It is terrible—there is so much of it.

May God bless you in your work so we can get impurity driven from the land.

In a letter announcing a series of articles on the moral life of America, "The Christian Herald," makes this statement:

"There is no denying the fact that there is a breaking down of moral barriers. Young boys and girls today are adopting a new attitude in their talk and actions that makes one wonder what may follow. If the situation is alarming, what are you and I doing about it? Do we even know the facts or the dangers?

"Certain it is that good people everywhere are exercised and fearful over the moral trend. Many parents believe with us, that something must be done. We ourselves have a growing sense of responsibility as a progressive religious magazine. We feel that we must enlist an army of good people in this fight against an insidious enemy, eating into the very heart of our community life."

Duty of the Church.

While churches are busy raising millions for "forward movements" our children are being dragged backward and downward by the manifold temptations of an evil and perverse generation. Blind indeed are religious and educational leaders who can not see the trend of the times. In a day when religion and education have larger opportunities than ever before in the history of America, they are failing miserably in building up characters that are able to withstand the flesh and the devil.

The morals of multitudes of our youth in schools and churches are lower than for many generations

past. Girls and boys in their late teens and early twenties are not found in the churches in any large numbers.

Reports from Various Towns.

In one town of 25,000 a pastor declared that only five per cent. of the young people were in the churches Sunday morning, and not more than one per cent. Sunday evening.

In another town of the same size a leading social and religious worker declared that in her opinion the percentages would be lower for her town.

This exodus of the youth from the churches is largely due, we believe, to the prevailing immorality. A young man is not comfortable in a church pew after passing the previous night in the evil pastimes of a modern dance hall.

The time has come when religious and educational conventions should adopt for discussion the moral condition of the youth of the land. Without a strong movement toward a higher standard of sex ethics the people perish. A church that does not retain the young is doomed to eventual extinction. The college that allows brothels to exist under its shadows is hastening the time when there will be few minds capable of receiving a college education.

Lust Degenerates.

We place before you the following reports as revealing actual conditions.

A postmaster in a town of about 2,000 declares:
"I am forty years old and I never saw so many kids doing things men in my boyhood days

would blush to do. Several fourteen year old girls are openly recognized as being immoral. There are at least a dozen immoral girls under eighteen years of age. Girls openly frequent the school house grounds for immoral purposes.

"My wife and I were trying to count up the women in town we felt sure were virtuous, and we couldn't think of more than ten. Married women go out with other men in their cars. In one year Dr. ——— has treated twenty-two girls, all under sixteen years of age, who had gonorrhoea. The worst girls are Americans."

Only Fourteen Virtuous Women.

In another town of similar size an official made the statement that he could only count fourteen virtuous women in the whole community.

A minister writes from a town of 3,000 population: "Come and help us. Our young people are running wild. We can do nothing with them." Shocking conditions of general demoralization were indicated by an observation of this town.

A Methodist minister reports:

"Many young people are wild. Between forty or fifty girls not over fifteen or sixteen years old, painted up and out after night. These are mostly Americans. Morally, this is a hard town. I suppose there are 200 disorderly houses here. If there was ever a place on the earth from the viewpoint of young people that needed overhauling morally it is ———."

In a town of 20,000 a nine year old girl in the fifth grade told a Red Cross nurse more than the nurse had known about the processes of conception and how to prevent it. This girl said these were matters of common conversation in the school. Her whole class knew what the girl knew. Knowledge of sex matters impurely conceived and prematurely learned, will always prove disastrous. There is little doubt that this condition prevails in many towns. Sex and sex relations are too often a matter of common and unclean conversation.

In another town a physician who had practiced medicine for many years stated that 50 per cent. of the persons met on the streets in that town would show a positive reaction to the Wasserman Test.

Boys and Girls Infected.

The president of the Board of Health of still another town made the statement that there was much venereal disease among the boys and girls in his town. About half of them were being treated by the physicians and half by the drug stores. He declared that about "50 per cent. of the population of this town is morally and intellectually inferior."

An observer in the town of ——— states that "Girls and boys twelve years old and up are out till ten and eleven o'clock. Both boys and girls have bad diseases. Boys as young as four years are found smoking."

"There is nothing ahead for children out here but the penitentiary," reports a father in a town given over to immorality.

In a town where there were 150 girls under 16 years of age, 55 were infected with venereal disease, only three of whom inherited the terrible affliction. Immorality was the general cause.

In an interior state a social worker is responsible for the statement that a considerable percentage of the girls under sixteen years of age had given birth to illegitimate children.

A large city reports a maternity home with 100 girl inmates under twenty years of age.

Two eighteen year old girls in a small town were found to be prostitutes.

A school principal in one interior city says: "I hope I won't be here when my children grow up unless conditions change."

"A dozen girls under eighteen years of age are immoral in this small town," is another statement made on unimpeachable authority.

A Judge says concerning conditions in a small city: "Both girls and boys run out pretty late at night. There are the little girls twelve years old and up, going to bad, not necessarily immoral sexually yet, but on the way. Cigarette smoking, pipe smoking and tobacco chewing, are indulged in by young boys."

It is reported on good authority that in former years maternity homes established by philanthropic people for the comfort and protection of pregnant

unmarried women, received such women at the average age of a little over twenty years. A few years later this age dropped to eighteen and nineteen. Before the war the age became still lower, sixteen and seventeen. Recently the average age has gone down to the astonishing figure of thirteen or fourteen.

In one state it has been reported that there were, in one year, seventy-eight illegitimate births from girls not more than thirteen years of age.

The principal of a school located in one of the finest parts of an eastern city discovered notes of an evil character being circulated among the pupils. Upon rigid investigation it was found that one of the pupils, a girl of eight, had been violated by several boys who met her behind a garage. The principal found that boys and girls in every room of this grammar school knew about the matter and all were gossiping about it.

This school principal, who had given no attention to sex education, continued her investigations and found other conditions of immorality so appalling that she suffered a nervous breakdown from the worry. For sometime she was under the care of a physician. A vigorous campaign of moral and sex education followed the startling revelations.

Report of a State Worker.

Mrs. Julia P. Kennedy, Educational Supervisor in the Social Hygiene Division of the Illinois State Department of Public Health is reported as follows:

“Conditions among the young people in the small towns are far worse than those in the city, they are so bad as to be almost indescribable.

“In drinking, for instance,” she continued, “a short time ago I found a group of high school girls, every one of whom had a small flask tied about their necks, carried inside the bosom of their dresses. In another school, only a few days ago, four pupils were expelled for being drunk in school; they had been drinking lemon extract.

“‘White mule’ can be gotten in every small town, and much easier than it can here in Chicago. They drink that, extracts, mixtures of different sorts; awful stuff.

“Automobiles which quickly carry them to the outskirts of town, motion pictures, other factors play their part in creating these awful conditions in the small towns. In such places there seem to be fewer restraints thrown about young people, and girls as young as 13, 14, 15 are caught in the conditions.

“I am not a reformer. I have a daughter 17 years old, and I want her to have a good time. I’m not against dancing; I’m not against drinking in moderation; I like to see girls dressed to look pretty. But if I ever thought that my daughter had been caught in the conditions prevalent, I-I’d-I don’t know what I would do!”

Fatty Arbuckle a Symptom.

As to conditions in general throughout the country, Judge Lazarus of San Francisco has issued a

severe indictment of the trend of modern customs in his summing up of the Arbuckle case.

Justice Lazarus said:

"We are not trying Roscoe Arbuckle alone. Actually in a large sense, we are trying ourselves.

"We are trying our present day social conditions, the present day looseness of thought and lack of social balance.

"The issue is universal and grows from conditions which are matters of comment and apprehension to every true lover and protector of our American institutions.

"The thing which occurred on Sept. 5, 1921, happened in the heart of San Francisco, in one of the largest and most pretentious hostelries of the city, in broad daylight.

"The thing that happened there was the culmination of an orgy which was well known in and about that hotel.

"We need not speak of bacchanalianism, or saturnalianism, or sybaritism, or any of the terms of the ancient days. We are supposed to live and breathe and have our being in a better and more advanced age. Nevertheless this thing, this orgy that continued many hours, and resulted in the death of Virginia Rappe, a moving picture actress, was not repressed by the hotel management. It is of such common occurrence that it was given no attention until the climax made it notorious.

"The testimony shows that during the whole afternoon in these rooms, in the St. Francis Hotel,

a condition, let us charitably say a festivity, prevailed. Much liquor was drunk in this prominent hotel."

Steadily and surely the morals of America are declining. The over stimulation of the sex impulse, everywhere prevalent in literature, the movies, the theatre, the dance, and other social customs, is proving disastrous to the sex life of unnumbered thousands.

Unless the school, the church, the home and the state combine in a mighty and united effort to bring about needed reforms, America has even now entered a period of certain decadence.

CHAPTER II.

THE THEATRE.

A Vicious Influence — Stage Set for Hell — Unspeakable Conditions — The "Shimmy Shake" — Fifty Troupes of Unclean Players — An Actor's Testimony — Amusements Never So Low.

Almost one billion dollars are invested in the show business in the United States. There are over 16,000 amusement houses in the country, not including dance halls. The seating capacity of these houses is 8,000,000. The number of daily visitors to the movies alone is about 16,000,000. The receipts for one year in all the show houses is about \$800,000,000.00.

The histrionic art has existed from time immemorial. The mimic is a natural product in the development of mankind. Dramatic presentation of the human emotions satisfies a true desire in men to see human nature revealed in a studied art. Of course, amusements have a rightful place in life, and dramatic amusements, cleanly conceived, may exercise a mighty civilizing influence upon any generation.

Vicious Influence.

With wrong purpose and no moral restraints the theatre becomes the center of vicious and degrading movements of thought and action that con-

taminate the home and undermine all holy and revered conventions of life.

In the early days of the English drama the "Miracle Plays" and the "Morality Plays" were written and produced for the betterment of people and the development of Christian character.

Yielding to the greed for gold American producers and managers have united to betray the high ideals of dramatic art. Instead of portraying life sanely and steadily, revealing sin in its hideousness and portraying sex cleanly, our theatres have joined hands with the underworld to exploit the degradations and vicious elements of sin and sex life, throwing a glamour around wickedness that makes it attractive and alluring. Bed-room plays, triangle plays, plays mocking at matrimony, plays whose chief motive seems to be the display of the human form, these are the suggestive productions that are causing multitudes of our young Americans to change their standards of thought and action.

Set for Hell.

Our recent investigations show that the modern theatrical stage is set for hell. With a few worthy and notable exceptions of legitimate drama, the stage now reeks with moral filth and sensual exhibits. Art, music, beauty, dress, gross and grotesque ugliness, are all woven into scandalous revels of diabolic movements—libels upon the very name of dance or ballet.

Only a few years ago the Parisian can-can was tabooed and the so-called burlesque was the resort

only of men whose baser desires found response there, and a few women whose character was only too well understood.

Now, no hug-step or wriggling monstrosity is too vile for the stage of so-called burlesque and vaudeville. Chorus girls parade the stage, down the aisles and on raised platforms, over the heads of men in their seats. The chief attraction, not only of this class of shows, but on many of the more expensively-priced theatres are, not the sprinkling of really clever and worthy acts one finds on the program, but displays of fleshy debauch of semi-nudeness, more repulsively lewd than the naked form can ever be, and these are employed chiefly as setting for sensual song, filthy story, dialogue or action, all of which it is libel to call "comedy."

Unspeakable Conditions.

Evidence taken from private interviews and secret investigations shows that for foulness of suggestion, for display of downright vice, for intimate relation with forms of sex perversion, for participation in unspeakable vices of stage managers and employees, for chorus-girl slavery (despicable and cruel as anything in the records of white slavery itself) nothing can exceed this testimony. If published as evidence, for appeal or for courts of justice, like the reports of vice commissions, much of it must appear in cipher.

Not only are the conditions becoming more and more suggestive and indecent, but they are multi-

plying and becoming the accepted substitute for the legitimate drama and decent amusements in hundreds of theatres.

In Chicago, for instance, there were in the center of the city three "burlesque" theatres which were well known as disreputable places where decent men and no women attended, except a few whose unfortunate character was taken for granted.

Now these are everywhere. Wherever a new residence district opens up, some speculative manager starts a show of this character. By actual count of one of our investigators—a woman of intelligence—reports twenty-three large houses of this character in Chicago with two performances daily and a total seating capacity of 36,500. The matinees are largely attended by women and young girls, not infrequently mothers with little children.

The utmost audacity of immoral display is often seen in what are regarded as the best theatres. The investigator already alluded to says:

"Shimmy Shake."

"Some of the so-called best people in the profession are using the shimmy shake in song, dance and pantomime. Barefoot dancing with naked limbs being shown through transparent nets, abbreviated skirts with flesh colored tights emphasizing the form and contour of the body by effective colored lights, are all a part of the nefarious business which escapes the ban under the guise of art.

“ ‘The Passing Show’ appeals to the baser desire of the sexes. Even the advertising is full of nasty, dirty, ugly meaning. Posters of women partly in the nude, with boldly displayed titles such as ‘Twin Beds,’ ‘The Virgin Widow’ and ‘French Frolics,’ and ‘The Demi Virgin,’ are placed in every conceivable space where they will attract men, young and old. Very often the programs in the higher grade houses contain advertising that carries a double meaning.”

Fifty Troupes of Unclean Players.

These conditions are not peculiar to Chicago or New York. The class of theatre known as burlesque is furnished by circuits of troupes or companies. There are fifty of these troupes traveling all over the country. They consist of two, three or more comedians, one or two vaudeville stunts, and a score or more of chorus girls of varied ages from about 16 to 60. Their performances, songs, dances and dialogues are usually attended with vulgar and obscene suggestions. They make fun of drunkenness and gambling; exhibit the tricks of robbery as cute, smart and commendable; cheating at cards is shown as a mild amusement; plunder and robbery as bravery and profitable; and their heroes are highwaymen or bank robbers and the man who cannot flourish a gun is the coward.

A well known burlesque actor of twenty-eight years’ standing has three children—all girls. The question was put to him:

Actor's Testimony.

"I suppose you are beginning to think about planning a career for your daughters. Will you give them burlesque?"

"No, indeed, the life is too hard. It is hard in every way and it is full of temptation. Just now girls are very hard to get."

Mr. Donald Robertson, the well known actor of the legitimate stage, was asked whether in his opinion "burlesque is the coming show," to which he answered:

"God forbid! Burlesque is not comedy. It is the reaction of tragedy. Those shows are conceived and executed for the sole purpose of mental and spiritual debauchery. They are indecent and sensual shows. They are not burlesque."

Similar testimony comes from others calling loudly for the alliance of good people with the legitimate and clean business of the stage. We must protest with no uncertain voice that to poison the human hunger for amusement is more to be condemned even than the manufacture and sale of poisoned food or candy.

Amusements Never So Low.

Dr. William Burgess in a recent study of the American stage says:

"Never have American amusements been at such a low ebb as now. They are playing down to sensuousness and to mental and moral imbecility so

that in large cities one looks in vain through columns of newspaper advertisements for a decent theatrical performance. They exploit girls, girls, girls! Girls instructed to display their forms in 'shimmy' dances and suggestive movements of the body to boys, men and women. Women? Yes! Women!"

Ten years ago the only women to be seen in a burlesque show (so-called) were on the stage and a few whose presence on free passes was understood as an advertisement of their character.

Today there are burlesque shows in almost every residence district of our cities, and women, girls and children form a large portion—sometimes a majority—of the audience.

Think of these things! Men! Women! Fathers! Mothers! Pastors! Teachers! Church Men! Think!!

The date of this writing in the city of Chicago I take up this morning's paper and here is what I see. Advertisements under the head of "Amusements": Twenty-two large stages of amusements. Eighteen of these announce musical comedies and vaudeville. The appeal is not to dramatic art but largely to sensualism. "Girls," "Gayeties," "Peaches," "Belles," "Dancing," "Bathing," "Follies"; Yes! All follies. No sane, instructive, happy, domestic, or honest drama of the "Old Homestead" or of the Dickens and Hawthorne type. Four theatres have light comedies, without special emphasis of girls. All the rest

playing down to the lower nature, down to death and hell. Not a single one playing up to the spirit of mind-culture, domestic drama or real historic incident. Absent—the dramas of real life with its mother-love, sister's virtues and parables of country life and of "home sweet home," and a heaven on earth. The total character of all these may be summed up in the recent remark by a Catholic Priest to the writer:

"Never was so much money spent for amusement and never so little amusement."

CHAPTER III.

THE PERIL OF JAZZ MUSIC.

Is Some Music Obscene? — General Revolt against Standards — Indecent and Suggestive Dancing — Opinion of an Actress — Movement against Obscene Music.

That music may have much to do in arousing emotions and exciting passions is undeniable. Composers have sought through music to interpret all types of emotional life and its various phases of expression.

Objection has been made by leading musicians to our calling jazz music immoral and obscene.

"Anyone who considers jazz immoral must have an obscene mind," said a famous Russian-American pianist.

Is Some Music Obscene?

Some musicians declare that no music can be immoral. But if there is no immoral music then by the same token there is no sacred music.

Listen to one of Bach's ponderous compositions pouring forth from the thousand throated church organ. Who has not been mightily moved to solemnity, his soul filled with awe, prepared by the music for worship and holy aspiration?

As one hears the airy, fairy strains of a Chaminade, his spirit leaps for joy like a sprite dancing in the light of the summer sun.

The martial strains of a Sousa march inevitably inspire one to be up and going, keeping tread with the stir and time of the music. The mournful music of Guilmant's "Funeral March," interprets and accentuates the grief of the bereaved.

Just so there is music that appeals to the sex passions and stimulates the bestial elements in man.

A General Revolt Against Standards.

A widespread revolt against tradition and authority has sprung up not only in political affairs, but in painting, sculpture, poetry and music. The spirit of lawless disregard for precedent and moral restraint is everywhere manifested.

In music, jazz is an evidence of this general disorder. It has set aside the classic forms of beauty for a degraded and riotous expression of revolt against the better traditions of music.

The revolt, violating all the canons of musical taste, has produced jazz music. Jazz music is obscene. Its influence in the dance is decidedly evil. The violent antagonisms set up between the rhythm, harmony and melody produce a disorderly jangle of noises that infuriate the feelings and intoxicate the sex emotions. It is scarcely possible to dance decently to the riotous strains of a jazz orchestra, blatantly braying all the cries of the barnyard, united with the tumultuous noises of a boiler shop.

With such music seductively irritating nerve centers, stimulating sex passions, young dancers are

led on by the jazz route into the downward paths of thoughtless abandon and ruinous sin.

A strange prophecy was made by Henry D. Thoreau years ago. The bard of the wilderness wrote in his book "Walden" these words, remarkably apropos: "Even music may be intoxicating. Such apparently slight causes destroyed Greece and Rome, and will destroy England and America."

Indecent and Suggestive Dancing.

A dancing master who never before permitted his orchestra to play jazz music ordered the musicians to play a few strains one night when his floor was crowded with young couples. When the young people heard the disorderly, immoral music, chaos was let loose on that dance floor. The couples changed their attitudes and actions completely. In one minute, the dancing master tells us, the floor was the scene of the most indecent and suggestive dancing imaginable.

A protective officer of Providence, R. I., says: "This weird Oriental music has a wrong effect upon our young people. It gets them keyed up emotionally. The young things have no poise. Their will power and self control is not developed, and this too often leads to their undoing."

The public dance hall at best is a dangerous place. The promiscuous company, the physical contact, the sensuous atmosphere, the late hours, the usually dim lights, all contribute to create a situation whose seductive charms may easily lead

young people astray. Then add jazz music and you have a condition which multitudes of young people have been unable to resist.

Dr. Reuben Post Halleck, educator of Louisville, Ky., says:

"It seems strange that censorship should be demanded for moving picture films and not for music.

"The soul is influenced for good or evil through the gateway of the ear as well as the eye. The ancient Greeks realized that music had great influence on morals. Their educational theory led them to keep the wrong kind of music from their pupils. The United States rightly declines to be an agent in disseminating immorality. It forbids the use of the mails to immoral pictures and literature that make their appeal through the eye.

"Why should it open the mails to that still more dangerous type of jazz music which comes from the harems of the Barbary coast?

"Neither Shakespeare, the psalmists or any of the great poets of the past wrote anything that could be used as lyrics for the jazz songs of today."

Opinion of an Actress.

Laurette Taylor, the actress, in a meeting held in New York City, said:

"My objection to jazz is that you can't sit still when it is played. You must get up and wear yourself out dancing. When you become accustomed to the pronounced rhythm you are unable to get

that beautiful relaxation which comes from the appreciation of fine music. This is really doing a terrible injury to young people."

John R. McMahon, in a special article on conditions in dance halls, says:

"I will say right here that nothing that we saw or heard had a more painful effect upon me than the mutilation and degradation of divine music. If human beings care to wallow, it may be that they are fulfilling destiny, and the sooner they sink the better the atmosphere for those who survive. But why drag man's noblest art down to the level of the modern dance? Why make music disreputable and foul? We used to have cheap, commonplace and tawdry music. Now we have music that is fit only to be arraigned in the night court."

Superintendent of Schools, Peter A. Mortensen, in sending out a communication approved by the Chicago Board of Education and the High School Principals' Association, told the parents and pupils that "he believed that jazz music had done much to corrupt dancing and to make it impossible for young people to learn the more refined forms of dancing, at the same time vitiating their taste for good music."

Fenton T. Bott, Director of Dance Reform of the American Association Masters of Dancing, in speaking concerning the relation of music publishers to the jazz scourge, reports as follows:

"Their relation is not very helpful unless they have had a recent change of heart.

"The music written for jazz is the very foundation and essence of salacious dancing. The words also are often very suggestive, thinly veiling immoral ideas."

A representative of the publishers came before a recent convention and said that personally he was against the indecent stuff, being himself a church elder, but the publishers had to give the public what they wanted, and they also had to reckon with the stockholders calling for dividends.

The same argument might be advanced for the business of a disorderly house, or even a horse thief.

Revelations of shattered lives are constantly being made to us, which indicate an unquestionable relationship between jazz music and immorality.

Movement Against Obscene Music.

An encouraging reaction against this musical monstrosity already has set in. This movement should be hastened by the needed action of preachers, teachers and parents.

An orchestra association controlling ninety organizations, after deliberating for some time upon the character and influence of jazz music, passed a resolution ordering the stuff out of the repertoires of all its constituent bodies.

Musical people must take a leading part in righting conditions, and it is certainly encouraging to note these words of President Charles D. Neff, spoken at the Annual Convention of Iowa Music Teachers:

“Even those things that are inherently the most noble and elevated are susceptible of abuse and even degradation. Whether to level wholesale condemnation at *jazz* music, to give it a passing grade, to be indifferent, to ignore or to tolerate it, might not be easy to answer with finality. But when you ask whether this dislocated travesty on the fairest art has ever contributed any good thing to music, whether it has any tendency to educate the public’s taste and appreciation for what is worth while in the tonal art, and whether its devotees have been in any way inspired by it to high ideals and nobler living, then the answer is an unequivocal *no*.”

No, jazz music stands condemned, and it is high time that it be ruled out of our homes and schools, clubs, halls and all social functions.

It means a decadence in music and corruption in morals.

It originated in places of wickedness. It is used mainly for purposes of wickedness.

CHAPTER IV

MODERN BARBARIC DANCING.

Japan Teaches America — Mad Desire for Sensual Pleasure — Incubators of Vice — A Dancing Master Uses Plain Language — Shocks Parents — Chaperons Out of Style — Time to Look and See — Evil Effect of Bad Music — Revolting Effect of Jazz — Modern Dances from Bawdy Houses — The Word "Jazz" is Unclean — Brothel Manners in the Home — A Greater Menace than Liquor.

Whatever one may think about the dance in general, no right thinking person will deny that the modern dance movements are vulgar and vicious. They are a reversion toward barbaric practices of ignorance and wickedness. The modern dance is driving boys and girls down the road to ruin faster than the churches can train them with modern religious instruction.

The most alarming thing about the whole situation is that religious people do not seem to care. Few are the voices of protest heard above the orchestral jazz din. "Everybody's doing it," and it is not popular to oppose the fashionable function. At no time in the history of Christian civilization were prophets of alarm so needed as today. Men who dare to denounce social customs of vicious character, no matter how strongly such customs are entrenched in society, may yet create a spirit of protest which may save the nation from decadence. With the present extreme popularity of

dancing, the fevered building of new and larger dance halls, it is not too much to say that the salacious American dance becomes a question of national and racial importance.

Japan Teaches America.

"What can Japan teach America?" asked a man of a Japanese student who, as a keen observer, had spent several years in America. "Your dance means the destruction of America," replied the Jap. He had noted the lewdness and wild abandon of modern dancing and knew it meant only a degradation and degeneration of physical and moral life.

The mad desire for sensual pleasure has led our young people to the brink of an abyss of iniquity, and thousands of our boys and girls are madly falling over into the pit.

Such universal indulgence in sex exciting pastimes will undoubtedly tend to weaken the race. The names of some of our dances will indicate their character: "The Bunny Hug," "The Fox Trot," "Rocking Horse Gallop," "Hug-me-tight," "The Shimmy Lock," "The Charlie Chaplin Wiggle," "Shimmy Shivers," "Kitchen Sink," "The Grizzly Bear," "The Skunk Waltz," "The Texas Tommy," "The Turkey Trot," "The Body Hold," "The Argentine Tango." "The Mucilage Glide."

The toleration of these filthy, brothel-born dances by the American people of high and low station,

is a startling indictment against the civilization of today.

The *Times Picayune*, of New Orleans, in an editorial said: "The trouble with questionable dancing is that there is nothing questionable about it—it is *unquestionably bad!* There has been a gradual undermining of the sensitive feelings of a large element of the public, until today actions are tolerated and moralities accepted in connection with social functions which until recently, would have subjected those who gave them to instant ostracism. The characteristic, as we see it, of the present period of dance degradation is that it attacks most virulently the very young. *It is striking at our boys and girls, our young men and women, and thus at the very roots of our future society.*"

Incubators of Vice.

"Broadway Brevities," a New York amusement magazine, in an editorial, said of the dance: "Its licentious insipidities must, sooner or later, react upon our civilization, and undermine and annihilate it. To get down to copper tacks—its mad devotees regard dancing principally as a medium for 'landing' chickens. Dancing, therefore, not only is a fraud but a social menace of the most frightful magnitude." Of the dancing halls it says: "We do not fear to state that in our opinion *most of those places are notorious incubators of vice.* Young girls are in profusion among the patrons, often unaccompanied, and thereby exposed to the tender mercies of cubs to whom neither virtue nor pocketbooks are

sacred. It is not our desire to pose as a moral censor, but some sympathy is certainly due to the mothers of those silly creatures, decoyed into these maelstroms of hoofers and hopeaters."

Rabbi Stephen S. Wise, of New York, declares: "Many of our young people, I believe, are ashamed of the modern type of dancing. They are not really keen for jazz music and what goes with it, but they cannot face the charge of being old fashioned. A woman in New York recently asked me whether the modern dance could be improved. I said, 'Yes, drop it.' How can anything that came out of the lowest dance halls and brothels of San Francisco and South America be improved?"

Rabbi Wise rightly calls modern dancing a species of "sex gymnastics."

A Dancing Master's Opinion.

The following address was given before the Chicago South Side Club. Believing that our readers would like to know the point of view of a prominent proprietor of a dance hall, we print the address as it was given. The speaker was Mr. J. Louis Guyon, of "Paradise," probably the largest dance hall in the country.

"I am going to open my talk this afternoon by asking you to consider the position of the proprietor of a public ball room to-day.

"For generations he has been looked down upon by the public generally and by parents in particular. His establishment has been considered a dive

in which the lowest strata of society gathered and the dullest types of intelligence found recreation. As for the proprietor himself, he was a cross between a low browed half wit and a highly regarded agent of the Devil.

Shocks Parents.

“Today he is one of the few substantial agencies between your son and daughter and social degeneracy. Supervision of youth at play has been taken from the homes of lazy parents and placed on the shoulders of energetic proprietors of amusement places.

“I hope that statement will shock you. I hope it will shock you into indignant protest. If it does it will have made you think, and thought on the subject of dancing is one of the major needs of the world.

“Not many years ago dancing was a negligible factor in our daily life—especially dancing in public places. Such dancing as was done by the majority of young people was done at formal parties or in the home. Public dancing places attracted only the minority of young people. Older people seldom danced either in public or private. There were comparatively few public ball rooms and none that made any pretensions toward the attractiveness which is sought after to-day.

“But now we find every class of society dancing in public, and every age. Dancing is on the crest of a great wave of popularity, and time, place or

companions have ceased to be objects of consideration with those who find their most cherished opportunity for the exercise of the social instinct on the dance floor.

“In the old days certain unwritten restrictions were evident in the conduct of public dancing by even the least responsible of ball room proprietors or casual dance promoters.

“The old First Ward Ball was as innocuous as a grammar school picnic in comparison with the dancing permitted and encouraged to-day in many of our leading hotels, cabarets, clubs, and semi-social gatherings.

“Ignorance and innocence had no invitations to the annual debauch of the demi-monde, the politician and the wine agent at the Coliseum. Every man and woman who attended those affairs did so in full knowledge of the character of those with whom he would come in contact. No parent would think of allowing his young daughter or son to attend. Even the promoters denied admittance to the obviously young and innocent.

Chaperons Out of Style.

“To-day your daughter and your son go unchaperoned to softly lighted, sumptuously furnished restaurants, studios, cafes, club rooms, private homes and dance with partners who would be the patrons of the First Ward Balls if they were being held now. They do more than dance with them, they eat and drink, and smoke with them, and with

youth's readiness to absorb new ideas and ideals, imbibe their false philosophy and become easy victims of their designs.

Time to Look and See!

"I invite you to open your eyes and make a visit to the rooms in which dancing is conducted in your fashionable hotels, clubs, restaurants and cabarets. But open your eyes first. Custom has closed them to many of the indecencies of the modern dance floor. Don't watch the feet of the dancers. Watch their abdomens. Then raise your eyes to their faces. If the expressions registered there fail to bring a shudder, you may as well return to your home and go back to sleep.

"You will find lust, sensuality and bestiality graven on fatuous faces of old men and women with young partners. You will find the flush born of half-aroused passion, or the premature hardness of eye and lip that denotes tragic experience in the faces of the young.

"And above it all, through it all—pounding its way through your nerves, insinuating itself between your outflung, instinctive guards, moaning a deadly lullaby to your senses of order and propriety, stimulating your sensual centers will be the greatest abomination of an age of abominations—jazz music.

"Notice the effect of this cacophony on your own nerves. Analyze its effect on your emotions. Then consider its effect on those who have abandoned themselves in an effort to follow its measures with the emotions of their bodies.

Evil Effect of Bad Music.

"Any person who has charge of groups of children will tell you they react to music. If they have experimented with it, they will tell you jazz music will turn a crowd of youngsters into an unruly gang of little hoodlums. They will be brought back to orderliness again by the rendition of soothing music. Music finds a response in every human breast. Jazz, with its defiant abandonment of convention, refinement, and good taste in music produces in the youngsters a corresponding defiance to the dictates of convention, refinement and good taste in their intercourse with other youngsters.

"What is true of children is to an unsuspected degree true of youths and adults. Let us cite you an example of this truth.

"My dance establishment has been conducted along the lines of my convictions since it was erected. We never have permitted the indecencies of many of the modern dances, nor have we ever permitted jazz music. Our orchestra leader knows that a descend to jazz music would mean the loss of his post and is very careful to prevent it from being heard in "Paradise." The result is that our clientelle does not expect jazz music and is in the habit of clean dancing and orderly conduct.

A Test-Revolving Result.

"Dr. Morton and Mrs. Max Obendorfer came out one evening and we arranged an experiment to determine the effect of jazz music on the kind of boys and girls who attend our parties.

"We maintain a very elaborate system of floor supervision and in order that the experiment might be carried out fairly, I called all of the floor men from their posts and then instructed the orchestra to play one of the popular waltz numbers. Despite the absence of supervision, there was little change in the dancing. It was just clean, wholesome recreation.

"Next the orchestra played as close an approximation of jazz music as they could provide without the kitchenware and farm implements which seem to be essential to the success of a jazz orchestra. The effect was electrical. I don't know whether I can explain the result so you will visualize it.

"Now mind you, these were the same people who, a moment before, had been dancing on the same floor, in the same surroundings, in an orderly manner. But under the influence of jazz music it was not sixty seconds until they were wriggling and twisting about in a revolting manner.

"Without the contrast, it was sickening enough, but viewed in the memory of the dancing witnessed while the waltz was being played, it was terrible.

"Of course, I apologized to my patrons, explained the purpose of the experiment and assured them it would not be repeated.

"The great majority of public ball rooms are conducted by men who depend on them for their incomes and who have a very natural and a very sincere desire to so conduct their establishments that their incomes will increase with the passing of years

rather than decrease. It is a business proposition with them. Most of them know that unless they maintain supervision over their patrons and discipline those who fail to yield to supervision, it will be but a short time until their business goes to the wall and their income with it.

“For that reason, the public dance halls were the last to permit the first of the modern dances. They are the last to permit each new degeneration of the dance. They were the last to permit jazz music and the first to throw it out—officially, if not actually.

Modern Dances Come from Bawdy Houses.

“Jazz dancing, and under that term I list the earlier form of deviation from the waltz and two-step as ball room dances, was born in the ‘parlors’ of the bawdy houses, where it was practiced by the inmates with visitors to inflame their passions. It found its way into the open dance halls bordering the red light districts and was adopted by men and women of wealth and position who visited these places on ‘slumming parties.’ These society folk introduced it at gatherings in their own homes, stage folk began to introduce it in vaudeville and musical shows, the newspapers began to describe it and fool boys and girls began to demand it. Their more foolish parents agreed and every one was doing it.

“It was only after it had reached this stage that the owners of public ball rooms began to teach it, and allow it to be danced in their places.

“For a good many years I stood alone in Chicago in refusing to yield to this demand from the public. It may be true, as many of my opponents have said, that I used more ‘bull headedness’ than judgment, but by that stand I built my business up from a very modest and very humble little establishment to one of the largest and most profitable of its kind in the country.

“The history of jazz music is the same as the history of jazz dancing. It originated in the same place, passed over the same road to popularity and almost universal acceptance. But its effect on the people has been far more injurious even than that of jazz dancing. It is more subtle and its effect less evident. It is the more dangerous for that reason.

The Very Word is Unclean.

“I wonder how many of you know the origin of the terms ‘jazz’ and if I can tell you without giving offense. It was—and is—one of the terms, and the most common, used to describe the act for which houses of ill fame exist. Hence, when speaking of the dancing he had done with one of the inmates of these houses, it became the thing for the young blade to refer to it as ‘jazz dancing.’ The music provided by the negro jug orchestra was ‘jazz music.’

Brothel Manners in the Home.

“Perhaps you have been priding yourself on your prowess as a ‘jazz dancer’ or on the skill displayed

by your son or your daughter in this form of entertainment, or their proficiency in bringing 'jazz music' from the piano for the entertainment of their young friends.

"It is a fine commentary to the intelligence of the American people that they close the segregated districts of their cities and bring their habits and their phraseology into the homes of the country."

Mr. Guyon claims that dancing as it is indulged in today is a greater menace to the welfare of the country than liquor was. It is a greater danger, he says, than segregated vice, or the brothels from which much of it sprang.

When boys and girls whose passions are susceptible to the least stimulation find themselves on a crowded dance floor in close embrace, arms and legs entwined, excited by the jazz music, with no restraint of will, moral—physical pollution is too often the consequence. If we were only permitted to print all the harmful results, in all their hideousness, destructive, perditionous, death-dealing results, parents would awaken from their lethargic indifference and demand that all the modern dance movements and the hellish jazz music should be abolished.

The following advertisement appeared in the Chicago papers, and while the language is strong and frank, its message may not be out of place in this crusade for national purification. The ad appeared under the caption "Guyon's Paradise" and is printed as it appeared with the introduction and ending eliminated.

An Ad that Made Hundreds of Thousands Angry.**ABOLISH JAZZ MUSIC.**

ABOLISH FOX-TROT, ONE-STEP, TODDLE, SHIMMY, or any form of dancing, or any position that permits the gentleman to walk directly in front of his partner.

BALLROOM PROPRIETORS AND DANCING TEACHERS.

Let's give the American boy and girl a fair chance.

You know, as well as I, that no phase of modern life has as great possibility for harm as the public dance. You know that boys and girls will dance, and that dancing is an expression of an almost universal impulse, an impulse that overrides parental objection of every sort.

Does the boy or girl who dances in your ballroom have a fair chance? Are you pitting your business ability against the virtue of the girls who come to your place of business? Are you trading on the manliness and the decent impulses of your boy patrons? Are you encouraging or discouraging the tendency toward bestiality that lies dormant in every boy and every girl? Are you taking advantage of the innocence and inexperience of youth to make easy dollars? Are you stamping out or fanning the flame of desire that lies in wait to destroy unsuspecting youth? Are you helping to destroy the respect man has given woman since civilization began? Are you robbing girls of wifehood and motherhood free from memories that awaken in the night and clutching fears of discovery? Are you feeding your patrons the insidious poison with which the harlot inflames the desires of her victim?

You know the answer to these questions.

Perhaps you say the responsibility is not yours—that it lies with the fathers and mothers of your patrons. But you know better. You know that the occasional instance of a mother selling her daughter's honor or corrupting her son does not make it right for you to engage in a wholesale traffic in vice.

I'll say for you the thing you know but which you keep from expression. If you permit jazz music and immoral dances in your ballroom, your effect on the community is worse than that of the unspeakable creatures who live from the scarlet earnings of women, for you are conducting a wholesale traffic in the souls of boys and girls.

PARENTS, TEACHERS, WELFARE WORKERS AND PUBLIC OFFICIALS.

Dancing, after motion pictures, is our most universal form of amusement. It touches virtually every family in the country.

A Greater Menace than Liquor.

Dancing, as it is indulged in today, is a greater menace to the welfare of our country than liquor before or after the Volstead act. It is a greater menace than segregated vice, than the brothels from which much of it sprang.

Even a superficial study of public and private dances where jazz music, fox-trot, one-step, toddle, shimmy and other dances of like nature are permitted will convince any fair-minded person that many

of the couples performing these dances should have a marriage license before stepping on the ballroom floor, and that if they had a marriage license there would be no excuse for committing such acts in public.

These are strong words, especially from the pen of the proprietor of a public ballroom, but I can convince any unbiased man or woman of average intelligence that they are truth.

When you are told boys and girls of the age when sex impulses run hottest, when judgment has not been developed, when will and knowledge to combat strange and new desires are absent, and when supervision is either lacking entirely or is superficial--when you are told youth of both sexes can mingle in close embrace with bosoms and abdomens in friction and with limbs intertwined, and survive the experience without mental, moral and physical pollution, you know the teller *lies*.

God Help Our Children Who Are Caught!

Add to this position the swaying, twisting, even wriggling of the fox-trot, toddle, camel-walk and other modern dances; add the sensual stimulation of the abominable jazz orchestra with its voodoo-born minors and its direct appeal to the sensory centers, and if you can believe youth is the same after this experience as before, then God help your child or your charge, for you are not mentally fit for your responsibility. If you are convinced such an experience is harmful and do nothing toward prevent-

ing your child or your charge from having it, you are a traitor to your responsibility. If you do not believe I have correctly described the modern dances and their effect, you either have not seen them performed or you are willfully blind to their true character.

Need for Fighters.

I have consistently, sincerely, energetically fought jazz music and immoral dancing. I have fought them to protect your child and your charge. The fight has been growing harder every day. Now it is time for *you* to wake up to your responsibility. It is time for you to quit talking, quit making excuses, quit putting off, quit *shoving your share of the burden on the shoulders of the proprietors of public amusement places.*

The writer may say that he has personally observed in amusement parks, in social halls, in cabarets and in the finest hotels, dancing of the character described. The results are beyond the description of ordinary words and are really unbelievable to those who have not visited and observed. Those who think that some of us are too intemperate in our denunciation of conditions, would cry out with far more vehemence than we, did they but see conditions for themselves.

“He that soweth to the flesh shall of the flesh reap corruption.”

CHAPTER V.

FROM THE THEATRE TO THE DANCE AND THEN A
NIGHT IN THE ——— ROOM OF THE ———
HOTEL OF CHICAGO.

Corruption of the American Stage — Your Daughter Might be There —
Bootleggers in High Places — After the Ball — Just One of Many.

The night began in a theatre. Two clergymen, one a Baptist the other a Congregationalist, with a Jewish friend, made up the party. We were seated in a box of a great theatre to observe what is called "A National Institution." It might better be called "A National Calamity," "A National Disgrace" or "A National Peril." The show was one of those dull, insipid performances called "Follies."

The significant dictionary synonyms of "Folly" are "foolishness," "senselessness," "stupidity," "imbecility." Such the show proved to be. The star of the night was a well known actor, the glitter of whose star had been somewhat tarnished by stories concerning his evil conduct with small girls. But a little matter like that does not trouble the theatre going public. The more shameless the character, the more popular the actor seems to go with many modern Americans. This star opens the evening's diversion with a lengthy monologue against the Eighteenth Amendment. In almost any other country

his seditious utterances would have put him behind the prison bars within twenty-four hours.

Great is the power of the theatrical trust!

Corruption of the American Stage.

The evening's entertainment was a reflection of the corrupt character of the American stage. Indecencies, vulgarities, nudities and mockeries of sacred institutions, abounded in the debasing spectacle. One woman, reclining on her side, at full length, with her back to the audience, was nude as far as the eye could tell, save a diaphanous veil that emphasized rather than hid the display. The popularity of this annual exhibition of vile and contemptible inanities is attested by houses crowded nightly for several months by well dressed and seemingly intelligent people. Such popularity is not only an indication of a perverted taste in dramatic art, it shows that the old standards of common decency are being shattered in America. The presence of so many young men and women whose ideals are still in the molding process, prophesies only wide spread moral disaster and spiritual death. High and lofty ideals of life do not thrive in the miasmatic atmosphere of the modern theatre. Great poets, great statesmen, great preachers, great industrial leaders will not be developed where this debauchery of youth is permitted.

After the show our party went to the ——— Room of the ——— Hotel. A visit to Chicago is not complete without seeing this rarely beautiful room, said

to be one of the finest interiors in America. Yet its costly beauty was turned to ashes that night as the golden carvings and glittering chandeliers looked down upon a scene of modern dissipation.

Your Daughter Might be There.

The ——— Club was entertaining the girls of the Follies Company at a dinner dance. If a mother of any of these girls reads these words she may understand one reason why the theatrical profession is an unfit vocation for a pure girl. Men who were strangers to these show girls had invited them to an all night dance! And if that virtuous girl who left home with high hope and impelling ambition some day throws herself into the dark waters of the river, the mother may realize that the ——— Room of the ——— Hotel was the place from which the sinful path led to the banks of the dark river—the river that buries the hopes and ambitions of many an American girl, the river cruel yet comforting in its death because it buries forever in its dark depths the continued miseries resulting from a brilliant night in the glittering light of the ——— Room. The gold of a promising life transmuted by the alchemy of the modern dance and the intoxicating cup into the mire of a river bottom!

Our party entered the ——— Room at twelve o'clock. The members of the ——— Club were already assembling for the frolic. Resplendent in evening dress and official badges, committee men were directing the guests to the tables. "There are two girls for every man. Get them and go the merry

way," one of the officials was overheard to say. The ——— Club men found the poor girls and they certainly went the merry way—the primrose path of dalliance. "Do not give dalliance too much the rein," was a Shakespearean injunction flung to the winds that night. The dinner dance revealed a night of abandon, a wild ribaldry, a semi-orgy.

A jazz band soon called the men and women to the dance floor. Is this dancing? Are these American men and women going through these libidinous motions? Are these people civilized? Are any of them Christians? Why the pagans went into the dark groves to do these things. Little wonder is it that a dancing master has declared that people who dance this way should have the decency to retire to the bed chamber. Oh, the shame of it! The loathsome degradation!

Bootleggers in High Places.

As the night wore on bottles of intoxicating liquor were produced. Gin bottles, whiskey bottles, silver flasks were brought out and placed on the tables in plain sight. These receptacles evidently contained intoxicating liquors, for the guests came into the party sober and many became drunk without leaving the room before the night was over. Several incipient fights were hastily checked. Some men reeling in their disgraceful drunkenness were assisted from the room by discreet ushers. Both men and women became more or less under the influence of liquor. With wanton familiarity men slobbered over the bare necks and shoulders of the girls. In the

morning hours the effect of the drinks became more marked, the lascivious attitudes on the dance floor became more licentious. "Let us work up a little friction," says one man to his partner. Here was an exhibition of the modern dance and its horrifying sensualities that might well lead a true patriot to tremble for the future of America.

After the Ball.

At half after four in the morning the orchestral jazz abomination stopped. We watched the party break up. Who is the distinguished ——— man fighting with the checkroom clerk? Wonder whether his paper would print a report of his drunken condition, his vile language, his wicked profanity? Who is this Follies girl drunkenly poisoning a cigarette and leaning heavily upon her escort? "Come, mother, observe her profligate conduct. You're needed now. Listen to your daughter's words. Your girl is slipping." But mother isn't there. A girl member of the Follies Company knocks the cigarette out of the mouth of the half drunken actress as a house detective seizes her by the shoulders and throws her into a private room.

Who is this fine looking gentleman we met as we were leaving the hotel? So drunk he could neither walk nor speak straight. He looked as if he came from a fine American family. The marks of culture and refinement are upon his face. He was gibbering like an idiot, he had an expression like one sees on the face of an ape. As he tried to stand before us, a pitiable drunken fool, there came a conviction

strong and undeniable, that the Eighteenth Amendment was certainly needed and had been passed by an overwhelming majority of hard-fisted Americans for the protection of just such men as our drunken friend of the ——— Club.

Just One of Many.

This scene in the ——— Room of the ——— Hotel may be duplicated again and again in the hotels of America.

What must be the depth of depravity for hotel managers to thus establish and maintain shambles where purity and morality and patriotism are offered up as bloody sacrifices on the altars of greedy, perverted purveyors of vicious amusements?

When the American stage and the ——— Club and a great hotel combine to produce such indecent and unlawful debaucheries, people who believe that righteousness exalteth a nation may well wonder whether the nation can long occupy its distinguished place of exaltation unless its citizens everywhere reassert the old standards of American morality.

“The soul that sinneth it shall die,” and the people that violate the laws of health, set at naught the common dictates of ordinary decency, flaunt their “personal liberties” and uncontrolled license in the face of the Constitution of the United States, are indeed contributing to the decadent influences in America, which unless arrested will undoubtedly bring a great nation to its death.

Be not deceived; God is not mocked; whatsoever a nation soweth that shall it also reap.

CHAPTER VI.

A NIGHT IN A CABARET.

All Classes are There—The Home vs. the Cabaret—The Dance of Shame—College Boys are Caught in the Meshes—Boy Spoilt in an Hour—Judge Heap's Remarkable Decision—This Debauchery Must be Banished—The Downfall of Thousands.

In considering the forces working for the moral destruction of the youth of any community of considerable population our attention must now focus upon the cabaret—alluring the curious, appealing to the debased, working havoc in the morals of the many thousands who nightly patronize these places.

The cabaret is a combination of vaudeville, restaurant and dance hall. In it one may usually find a jamboree of the most shocking exhibitions permitted by a loose police administration. The average owners of these places are men of low habits and low morals. They will sell any indency for money. Their greed knows no ethical bounds.

All Classes Attend.

Sometime ago with a friend we spent an evening in one of these vile dens. Seating ourselves at a table we ordered refreshments and began to quietly observe our surroundings. The room was dimly lighted. The ceiling was bowered with imitation branches and leaves partially hiding the colored electric lights. Little tables were crowded with

patrons. These patrons were not all degenerates. Here is a U. S. Army officer with two friends, evidently intelligent men, seeing the sights, yet incidentally encouraging the downfall of youth by their patronage. Over there at a side table are two couples scarcely out of their teens. A group of college students arrive to have their fling in a night of sensual dissipation. This party over in the corner looks as if its members came from some fine residence section of the city. The boys are looking at the strange sights furtively and the girls are evidently ill at ease. The actions of the performers and dancers do not exactly conform with the ideas of the Christian homes from which they have come. This is their first slumming party. With repeated visits the protective sense of modesty and reserve will be worn away and soon this group will be as the average American youth of today, blasé, cynical of morality, rebellious toward all authority of traditional standards of morality.

The Home vs. the Cabaret.

If commercialized amusements only affected the already degraded they would constitute no such dangerous influence in American society. Their degradation permeates all classes, defiles all sorts of homes and counteracts the civilizing upbuilding toil of the school and church. But the amusements sold by the degenerate could not thrive on the patronage of the degenerate alone. They must secure for their customers an ever growing number of the pure and

noble youth of a community in order to meet competition, to pay taxes and to share, too often, with corrupt police their ill gotten gains.

In the company assembled for the night's debauchery are young and old, intelligent and ignorant.

Here may be seen the burnt out roué, the sexual pervert, and the fresh young ingenue.

In one corner of the room a jazz orchestra blatantly roars out sensual noises, disorderly, discordant, jangling, sex-irritating noises.

The Dance of Shame.

On the crowded dance floor the dancers assemble and soon begin the disgusting exhibitions of modern dancing. Couples of young and old flock to the floor until hardly another couple could occupy the limited space. One can readily imagine that in a condition like this with the lights dimmed, and with the sex intoxicating strains of the jazz band promoting lewd actions, the result will be such as may not be fully described. And yet because literally multitudes of young Americans are nightly found in these places, silence would be sinful; and not to indicate something of the utter rottenness of conditions would thwart the purposes of this book.

The position of the dancers are taken so as to obtain as close a bodily contact as possible—front to front—cheek to cheek—arm around necks—arms closely enfolding the whole figure; such disgusting familiarities have never before been exhibited in any American amusement place. Movements of the body

are indulged in which to the healthy and strong will terminate only in one result.

Progressing scarcely twenty feet on the floor during the entire dance with shameless profligacy, wriggle and writhe, rub and twist, toddle and shimie, working themselves up to a frenzy of excitement, instances have been known where young girls have had to be assisted from the floor in an almost fainting condition due to sex excitement.

Concerning other results observed on the floor of the cabaret silence must be maintained. We are writing frankly, but conditions are so vile that frankness would cease to be a virtue did we continue.

After the dance of the patrons comes the paid performers in songs and dances. If their gyrations are not indecent enough to suit the depraved taste of the patrons, coins are thrown to them until the desired depth of sensual exhibitions of body and attitudes is reached. Then the women performers mingle intimately among the patrons seated at the tables. Suggestive songs—lecherous gestures—disgusting exhibitions are paid for by the contributions of the diners.

College Men Caught in the Meshes.

After the college athletic games these places may be crowded with young men from some of the finest families of America. The pride of the land—the promise of the future greatness of our country—splendid young Americans will here be despoiled of their virtue. One night of wild oats here may

mean a lifetime of physical and mental anguish. After the Ohio football game this particular place was crowded with University students. One fine young fellow, evidently of good breed, was made drunk. With his mouth glued to the mouth of a common prostitute he was observed going through all the evil twistings and turnings of bodily movements indulged in by the most degenerate of dancers. What folly for a city to permit the flower of youth to be thus destroyed! When will the national and the state government shield and protect its youth with as much care as that which it extends to its hogs?

Spoiling a Boy in an Hour.

For twenty years some mother had made continuous sacrifice for the well being of this boy. For thirteen years the state had been spending tax raised thousands for his education. Some church had through all these years been feeding the bread of life to this developing boy, giving him spiritual ideals and divine hopes. Then in a moment of carelessness, led on by the inquisitive crowd of care-free college boys, he enters the doors of this hell illegally permitted to exist by a corrupt city government. In one night of wild abandon his young life is spoiled and another Kallikuk family is started on its generations of venereal disease, prostitution, feeble mindedness and crime.

Looking upon the bacchanalian scene of the cabaret my friend turned to me and said: "This is where we are breeding the next crop of morons."

After this particular cabaret had been permitted to run wide open for a long time it was finally closed by a United States Court order because of alleged liquor selling. In violation of the injunction it was then opened again and running its soul destroying course when evidence was obtained against it not by the city police *who saw nothing wrong in it* but by a private organization under the leadership of Mr. Samuel P. Thrasher, of the Committee of Fifteen, who for many years has been a valiant fighter against all forms of vice.

The police department will continue to face an ever recurring crime wave so long as it does not realize that anything that perverts sex ultimately produces criminals.

Criminals usually are mentally diseased—morons. Morons usually come from syphilitics. Syphilitics usually comes from promiscuity in sex relations. Promiscuity is usually promoted by over excitation of the sex impulse. Over excitation of the sex impulse is the result coming from these indecent and obscene exhibitions of the cabaret. American policemen have much to learn about the relation of the crime to sex.

Judge Heap's Remarkable Decision.

Judge Arnold Heap of the Morals Court in rendering his decision in this case declares:

"The question then in the case at bar is, do the acts testified to by the State's witnesses come within the meaning of the words 'indecent' or 'obscene.'

It seems to the court an act may be indecent without being obscene, but no act is obscene without its being indecent. In this instance the Court is of the opinion that the acts were both indecent and obscene. This case smacks of barbarism and the jungle. But how in the world such exhibitions could be maintained for so long a period of time under the very nose of the police force and under the eyes of the city administration passes human intelligence. The Entertainer's Cafe was open to the public, an admission fee was charged and a city license must have been obtained to conduct it, yet we find it running for months, corrupting the youth of both sexes, catering to the worst and basest elements of human passions with perfect immunity and a notoriety extending beyond the limits of the city. The evil genius of this place has artfully combined the grossness of primitive sensuality with the gilded refinement of modern licentiousness. The very music is described as obscene. The actions of the patrons were immodest, vulgar and impure. To pretend defendant or her witnesses knew nothing of what transpired at these so-called entertainments is incredible—no one would believe it. Counsel for defendant seems to try to make a point that defendant did not expose her flesh to the gaze of the patrons of the show. The point is insignificant and will not stand the test of analysis. Experience teaches that too gross an exhibition of immodesty frequently shocks the sensibilities of the gazer since nothing is left for the imagination whereas the fas-

cination lies in obtaining but a half view of what is desired to be seen. This is observed in the method employed by dancers in the nude. They never appear in the beginning in a condition of nudity but disrobe gradually at each appearance until the climax is reached. Meanwhile the audience wrought up to a condition next to madness demands more and more be removed until the dancer appears without any apparel at all. This exhibition consisted of paid entertainers, and the patrons who were not paid, but who contributed to the whole exhibition, all who took part were equally guilty before the law. The lessons taught at the Entertainer's Cafe were lessons in vice and the paid entertainers and the patrons who engaged in these orgies were the teachers. The trumped-up charges against Socrates were that he corrupted the youth of the city, and for that principally he was compelled to drink the hemlock. Such importance the Athenians placed upon the virtue of her young men. One witness averred that at the time she visited this place one-half were young people. What is to become of our young boys and girls if such entertainments are tolerated. It means the debauching of society, the corruption of the community and the destruction of the moral stamina of the nation. That these things could happen in the fourth largest city in the world in a so-called civilized community where decency and religion are presumed to be supreme, must cause the average Chicagoan to hang his head in shame.

This Debauchery Must be Banished.

The abdominal muscle dancer and the shimmyite of the Entertainer's Cafe must go; there is no room for them in a decent city like Chicago.

In conclusion the court finds the defendant guilty as charged in the complaint and imposes a fine of \$200 and costs and takes this occasion to say that its leniency in this matter is wholly due to the fact that this is the first case of the kind which has been before this court. For a subsequent offense the maximum penalty may be \$500 and a year in jail. If further cases of this kind are brought before this court and proved as conclusively as this has been, the maximum penalty will probably be the minimum which the court will consider. The offense against public morals must be stopped if possible."

The Downfall of Thousands.

That the cabaret is the cause of the downfall of thousands of American youth is undeniable. When "personal liberty" of this kind leads to such widespread debauchery it is high time that some constituted authority exercise a needed vigilance in the protection of promising boys and girls, the proper development of whose lives gives the only assurance of the continuance of our national institutions and the progressive development of our racial stock.

The following story from a newspaper is indicative of the disastrous effects of cabarets:

Cabaret Victim Begg for Death.

Irene ———, 19, lay on a bed in St. Mary's Hospital yesterday and begged for poison. Last week, as "Irene Carson" she was a witness for Harry Vernon, cabaret performer, suing for reduction of alimony.

The girl's parents, Mr. and Mrs. ———, 2039 W. ——— St., recognized one of her published photographs and later found her. Yesterday she collapsed from peritonitis and was rushed to the hospital where she will be operated upon today.

Though she had been working as a cloak model, the girl had been spending most of her time in cabarets.

"They broke down my health," she says. "It should be a warning to any girl."

CHAPTER VII.

VICIOUS MAGAZINES AND PICTURES.

Art for the Sake of Smut — Poisoning the Minds of Boys and Girls — Parents do not Know — Appeal to the High School Boys.

If reputable booksellers were told that they were directly contributing to the moral delinquency of the youth of America, they would probably be very indignant. The charge may be sustained by evidence that is undeniable.

Even magazines printed for home circulation have not been free from the taint of immorality. Stories with sex emphasis, stories of the disastrous triangle, stories where violators of the ordinary conventions are condoned, stories where sacred institutions and holy sanctions are held up to ridicule; such stories have been all too common in recent years.

Art for the Sake of Smut.

Sex is fundamental to life. No art is complete without this universal element of life. But when any art sells itself by appeals to the sensual, and presents distorted and pathological views of sex merely to satisfy a depraved taste, it is prostituting its beauty and glory for filthy gain.

Since the war there has been a great increase in the sale of vile literature and pictures.

Publishers have become more daring, booksellers less circumspect. A study of just the illustrations

in the magazines of any current month will astonish one who has not been informed concerning the growing disregard of all American restraints and conventions.

The sale of such evil productions is at once a symptom of moral degradation, and also a cause of further degradation.

One Result of the War.

From France has come the risque magazines by the thousands. These magazines, suggestive in their pictures and jokes, usually contain advertisements of firms in France, Belgium and Spain which offer for sale pictures and books of the most depraved character. The country, we are told by officials, has been flooded by a veritable tidal wave of such iniquity.

Eight or ten salacious magazines have been published in America, all of them started during or after the war. Bizarre names are attached to these magazines. Smutty jokes and ridicule of church seem to be their chief stock in trade.

Poisoning the Minds of Boys and Girls.

These literary monstrosities usually sell for about twenty-five cents, and are easily obtainable by boys and girls. We have in mind one which sold widely this winter, which contained a sexual joke as vile and suggestive as anything we have ever seen printed. It was read by multitudes of boys and girls, and the resultant breakdown in moral life may be imagined.

When boys and girls in their teens are poisoned by such pollutions, the doors have been flung wide open for future sex irregularities.

Parents do Not Know.

We find parents, as a rule, know little of the existence of these booklets and pictures. They are bought and circulated outside of home circles.

The ease with which high school students can procure impure and immoral literature and pictures is appalling. Evidence has come to us that in some schools circulation of sets of pictures relating to sex perversion in its grossest forms is common.

Suggestive photographs, outrageously obscene, may be obtained for a small sum in answer to advertisements appearing in journals that have been sold by some of the best booksellers of our cities.

It has been stated that the members of widely known boys' national organizations have been used for the sale of periodicals containing announcements of the offerings of publishers of pornographic literature.

It is a very strange thing that leaders and organizers of boys, while worthily spending hundreds of thousands of dollars to build up the boy life of the country, are seemingly not at all concerned about these destructive influences prevalent in all communities of any considerable size in America.

Both the sender and the receiver of obscene literature through the U. S. mails are liable for punishment. States usually have laws, which properly

enforced, will do much to curb the evil. Such laws ought to be enforced. They were placed upon the books for the purpose of protecting boys and girls.

Every community needs an awakened conscience on this subject. Preachers, teachers and parents must combine to study the subject. A little investigation will reveal shocking conditions now unknown to the leaders of the community.

Appeal to the High School Boys.

An appeal must be made to High School pupils themselves. Their sense of honor and purity, when rightly directed, will do much to solve the problem.

In a Michigan city, where this evil was common, the High School boys organized to fight it. Their committees visited every news shop in the city and warned dealers. A strong propaganda against the use of these obscene periodicals was formed among the boys and girls. Through the efforts of this organization the town was cleaned up.

The following letter is of interest. It was received from a High School student whose name is withheld.

From a High School Student.

My Dear Sir:

It was with great interest that I read your article on "Obscene Books" in this morning's Tribune.

As I am a student in High School myself, and have observed to some extent the truth of your article, I would like to say that it is indeed high time to rid the schools of these books. I have known of several cases where books of the sort you describe have gotten into the hands of high-minded boys, and greatly lowered their moral tone.

I'm not writing this in the role of a "Blue Law" advocate at all, but because I know what you say is true, and only wish that some solution could be found for the problem. Also, I want it known that I am not trying to set myself up as a model, because I realize that I have fallen down in too many places.

But here is what I would like to know, what can be expected of High School students when mature adults are the people that write such literature?

Some of this is attributed to professors in well known colleges, and the students offer their names and titles as an excuse for reading the articles. Whether or not these articles were really written by these men I do not know, but one has only to look in magazines of the lower class for advertisements of low-minded books.

I am very much interested in this subject, because my parents are making me realize that if the present generation does not change, there is no hope for the future.

Therefore, if you can enlighten me I would certainly appreciate it, and would be glad to help you in any way possible.

CHAPTER VIII.

STAG PARTIES.

Some Conditions Unprintable — Filthy Stories — Young Girl Performers — Young Boys are There — So-Called Respectable Men Attend — The Pastime of College Men.

During the last few years there has been introduced to American life the "smoker" or so-called "stag party." While some stags are wholly unobjectionable, the special affairs to which we refer are catering to the lewd and lascivious elements which seem to be present in all classes of men. These parties are usually secretly arranged by a club, a lodge, or some other group of men. Some of the best known organizations of the country are reported from time to time to have arranged these obscene diversions. Inquiries and personal observations reveal conditions unspeakable. A book fully describing the acts of vileness in these places would be barred from the mails.

Some Conditions Unprintable.

Because of the prevalence of these parties throughout the country, we deem it essential to the purposes of this book to reveal such of the facts as may be printed.

The ancient cities in the decadent days probably never witnessed such scenes of hellish debauchery as are exhibited at these modern stags.

These parties are held under such secret management that it is always difficult to secure legal evidence. Reports from those who refuse to become legal witnesses, however, are so abundant and convincing, bearing all the earmarks of truth, that any man of average intelligence may be convinced that conditions of a most shocking character prevail.

Hotels, halls and lodge rooms, and sometimes reputable club houses, are used for these unutterably indecent purposes.

The patrons of these functions are usually confined to the members of the organization and to intimate friends who may be trusted to keep a secret. Whispered information is circulated that at a certain time and place the wild women will put on a stunt that will go the limit. Sometimes the number of men attending will be a few score, sometimes several hundred.

At one of these parties observers found three hundred men. The police had evidently been informed of the expected debauchery of girls for a group of plain clothes men appeared. As the program proceeded and the expected denouement did not take place, the patrons became angry and cried out "Bring on your wild, naked women." The manager had to explain in veiled language that the affair could not proceed owing to some unforeseen complications. One of the managers was overheard to say to several complaining patrons: "Well what could we do? We might have bought off one cop, but it would have taken our whole pot to buy off ten."

Filthy Stories.

The names of ten women dancers are in our possession who may be booked to go the limit. Reports have come to us that these women are sent from Chicago to many towns of the middle west where men and boys gather in secret groups to be defiled by their vile exhibitions, sex perversions and sensualities of the basest character.

These dancers relate jokes and tell stories indescribably filthy. Sometimes a ventriloquist accompanies the dancers and uses his puppet to bring from the gutters of hell stories of wicked suggestiveness, or of open and flagrant nastiness.

One sometimes wonders how any human being with any spark of manhood in him could listen to such smut as drags the fair name of girlhood into the very sewers of thought and expression.

Young Girl Performers.

Dancing of the lowest and most depraved type is put upon the stage at these stags. Suggestive motions, obscene shimmying, alluring attitudes, all combine to satisfy the morbid sensuality of the onlookers. Some of the performers are girls of youthful appearance. We know of some who are married and whose husbands assist in booking them.

As the dancing proceeds in its descent to Avernus, the performers begin to discard their clothes. The performance becomes wilder and more abandoned. The girls mingle with the audience in their half clad condition asking for contributions, assuring

the eager and excited patrons: "the more you put in the more the girls will take off."

Then the lid is blown off, the women, entirely nude, participate in a scene of licentious debauchery that may not be described. The men join in the wild ribaldry and sensual riot. Respectable men! Reputable business men! Prominent young men and sometimes boys are among those who so degrade themselves by violating the laws of God and country.

Mere Boys Sometimes Attend.

Visualize twenty-two boys of fifteen years and up who are known to have been in attendance at one of these so-called stag parties.

At a "smoker" given in a Western city a father refereed a pugilistic bout between his ten year old daughter and his nine year old son. Immediately following the fight a nude woman danced.

Multiply such scenes by hundreds. Unbelievable! Impossible in America! But such stag parties are here in Christian America. Evidence is unquestionable.

Let sleeping America awake to the terrific danger facing us in the lecherous debauchery of our fathers and sons in these vile entertainments.

In a recent court case in a certain city it was shown that twelve hundred men had purchased \$1.00 tickets for a stag party, the attraction being that a woman was said to be prepared, if encouraged, to go the limit in undress. The proceedings were enlivened by showers of silver thrown on the stage

with cries for more, until the woman appeared absolutely unclothed, as was promised. Private information brought to the room some officers who arrested a number of the patrons and the woman. The woman was fined heavily and a number of the men were also fined. It is safe to say that only about one in a hundred of these stags are discovered by the police.

Most of the men in this case were of an age when it may be presumed that they were married men to whom a woman in her simple natural beauty could be no novelty, but at these gatherings exposure in public was for the purpose of debasing entertainment.

Many of the men attending these numerous stags doubtless are ordinarily decent men who would resent such an exhibition at the point of a gun if the victims were their own wives, daughters or sisters; but the whole crowd was seized by a mad spirit of sensualism, and their money was the price of a woman's dishonor and their own contemptible licentiousness.

So-called Respectable Men.

Some may think that these affairs are confined to the people of the underworld, the riff raff of society. We sometimes wonder what would be the reaction in the minds of the religious members of denominational clubs and national organizations, holding their dinners in the dining rooms of some of our best hotels, if these people could only see what took place in those very rooms the night before. If they

only did know, frock coated preachers, sedate deacons and presidents of Ladies Aids would hide their blushes in the depths of their napkins as they hurried from these rooms sometimes used for Satan's Stag Party, one of the most diabolical plans to ruin men, break up homes and scatter the miasmatic microbes of decadence everywhere.

The Pastime of College Men.

That these affairs are going on among prominent and educated men is witnessed by a court case of a club of college men. This club arranged a stag at which the entertainment was furnished with a half clad dancer and a moving picture.

Men prominently known in business and professional circles were in attendance. Young college graduates were there and also older graduates of many American colleges. Some of the men were married and were bringing up children. To such men, men of culture and education, America looks for leadership in its progressive development of art, science, business and religion.

Witness the scene of their prostitution.

Harlots never gave themselves up to any more infernal excess. Infinitely more degrading than a frank visit to a bawdy house, was the visual, passionate indulgence in the erotic scenes of that moving picture.

A committee of three men who read the sworn testimony on this case declared that they had never seen or read anything equal to it, and they would

not have believed it possible that such outrages could have occurred in any company of men in America.

The testimony sworn to by a business man and a clergyman contained a description of such shamefully depraved and disgusting scenes that the document may not be circulated or read in public—even before a group of adult men.

The film was unspeakably licentious. It was exhibited in a club of American college graduates. We are told that this film is still being exhibited throughout the country at stags where husbands of fine families, and sons of strong, noble mothers are being debauched by its lecherous appeal to the bestial.

The stag party is but another symptom of a decadent age. It is also undeniably a large cause contributing to the general downfall of the moral code.

When American manhood, gathered in clubs, athletic associations and lodges, sinks so low as to permit, and seemingly to enjoy this shocking degradation of womanhood, this violation of all the demands of common decency, we are certainly entering a period of decadence.

CHAPTER IX.

THE MORAL DANGERS OF THE AUTOMOBILE.

Two Girls Hurt Escaping from Speeding Auto — Shop Girls in Millionaire's Cars — Disreputable Road Houses — Spooning in the Dark — Sad Story of a Motherless Girl — Mothers, be on Guard.

It takes a strong character to withstand the new and varied temptations that come with sudden riches. Likewise, it requires a mighty force of spirituality to rightly direct and to properly utilize the multitudinous inventions which have come into the possession of the human race in the last hundred years.

The multiplication of material advantages may mean the moral deterioration of a race.

The development of mechanical power may cause a decrease of spiritual resources.

How to use riches, inventions and scientific discoveries for the moral and spiritual benefit of men, becomes of fundamental importance.

If spiritual growth does not keep pace with material progress, we are undone.

One of the modern inventions which contributes something of a menace to the moral life of the young, is the automobile.

It is not too much to say that thousands of girls owe their downfall to the unchaperoned joy ride.

It is a common sight to see young girls waiting on the curbing of city streets for some friendly

owner of an auto to give her a lift on her way home. Of course, many of these rides begin and end innocently enough. Reports of frequent automobile scandals, however, show that many such adventures result in the ruin of the girl, either in the auto or in the house at the end of the road.

The following story, taken from a recent paper, indicates clearly the condition.

Two Girls Hurt Escaping from Speeding Auto—Police Hunt Youths in "Joy Ride."

Because two young men had an automobile and two girls were not averse to a ride with strangers, the girls are now in the county hospital. They are Miss Pauline ———, 23 years old, and Miss Annabelle ———, 20 years old, both living at — West Adams street.

Yesterday at Jackson boulevard and Ogden avenue they talked to a young man in a big machine, who said he knew Miss ——— cousin. Another young man appeared shortly after. The girls were invited for a ride and they consented to go providing they would be taken to a shoe store at Roosevelt road and Kedzie avenue, whither they were bound.

The car started. After a few minutes it was obvious that the route they were taking wouldn't bring them to the shoe store. The girls began screaming. The youths tried to overpower them.

At 16th street and Kostner avenue Miss ———, struggling with one of the men—whom she knew as "Jack Eddy of the Tremont hotel"—fell or was

pushed from the speeding car. A block farther along Miss ——— jumped out. Both the girls were badly hurt. They were taken to the hospital by the police, who now are searching for the youths.

These girls were fortunate to escape with injuries that soon were healed.

Many young girls similarly placed have received physical and moral injuries whose effects will scar them throughout all their days.

Shop Girls in Millionaires Cars.

Instances have been known where idle young men, sons of the rich, driving their own cars, make a practice of frequenting certain places where girls are to be found. An invitation to ride in a beautiful high priced car is a temptation sometimes hard to withstand.

The lure of romance is strong. The shop girl seated with a millionaire's son, speeding down the road, the envy of all her friends, is a picture too attractive to resist. Miles away in "Lovers Lane" the hideous reverse side of the picture is presented to the girl and she returns broken hearted to mourn for unnumbered days the folly that led her young life to its dreadful fate.

The speed of the auto enables young people to reach in an hour or so a town in which they are not known, where the restraints of home association will not be present to hold them back. The excitement of the ride, the intimate contact on the auto seat, the distance away from familiar places and people, all

conspire to create that spirit of recklessness which leads the young people over the brink.

Disreputable Road Houses.

Road houses with rooms to rent are readily available. In a raid on one of these places on a certain Saturday night, fourteen women and sixteen men were taken by the police. The pictures of these people with the story of their escapades, and their family and business connections would make an interesting revelation of a cross section of American life.

One girl was alleged to be held a prisoner in the road house. Others were there willingly, some married, some unmarried, all visiting the road house at the end of an auto journey for immoral purposes.

The state's attorney, according to reports, plans to ask the county grand jury to make a thorough probe into vice conditions said to exist in many wayside inns and resorts on the outskirts of the big city.

A Rendezvous in the Dark.

By the side of a lonely road, ten miles from a city, is to be found a rendezvous for auto parties of questionable character. On some dark nights eight or ten machines may be counted, parked under the trees, lights turned out, occupants engaged in spooning and its consequent evils.

The red lights of the old districts have been turned out in almost all American towns, but those who care for our young people should see to it that

the boys and girls do not destroy their moral lives in keeping these rendezvous with death where the auto lights are turned out in order to transform this modern invention—the automobile—into an old time red light district.

A county physician in the state of M—— declares: “There is a tough element in this town, and some of the men invite girls to go automobile riding. They take them a long distance out in the evening, and girls are either obliged to be immoral or are forced to walk back home. Some of them choose to walk, but many ride, after losing the only thing worth while that they have.”

Sad Story of a Motherless Girl.

The story is told of a motherless girl of fifteen who was taken on a joy ride many miles out into the country. When the young man reached a lonely spot he said to his victim: “It is time for you to come across.” The innocent, motherless girl had received no sex education. She had not been warned concerning the possible serious consequence. Threatening the girl with the necessity of walking about twenty miles back to her home, by force and persuasion, the downfall of another pure American girl was accomplished.

The next Sunday on the way to Sunday School, this poor girl told the sad story to a woman friend. The friend sympathized with her in the sorrow and shame that had befallen her, but no one could undo the result of that tragic joy ride.

The threat to compel girls to get out and walk home unless they submit, is such a common method for seduction that it is the subject of numerous jokes in college papers, and in some magazines of low order, having national circulation.

An Episcopalian rector remarks that he has often seen auto parties of young people start out from his town to go to unknown parts of the country. Those parties are unchaperoned. The rector has seen the boys and girls come back in an intoxicated condition.

If mothers and fathers are so damnably ignorant or careless as to permit conditions like this to continue, these multiplied thousands will look back upon the auto as the modern invention which furnished the diabolical means for their moral downfall.

A girl who was a student in a community high school, attended a Saturday night dance in a neighboring town. On the way home, in an auto, she was overpowered and ruined by the taxi driver. This taxi driver, it is said, is still doing business, the girl refusing to testify against him.

Another girl visiting a large city from a suburban town, was suddenly seized by a man who drove up to the sidewalk where she was standing, and dragged her into his closed auto. She screamed and fought, and by suddenly implanting a blow in a vital part of his anatomy, she rendered him helpless, and escaped. Every woman should know this method of self-defense.

Mothers be on Guard!

It is needless to multiply the instances of the downfall of girls due to the auto.

New and rigid family regulations should be at once established concerning its use by young people.

If ever supervision over the lives of boys or girls was needed, it is called for here. Chaperones may be relics of a bygone age, but unless they are present with the young people on their joy rides, the auto too often becomes which it is called in many communities, "the moving brothel."

CHAPTER X.

IMMORAL CONDITIONS IN HIGH SCHOOLS.

Clubs for Immoral Purposes—Boy Steals to Keep His Mistress—Pregnancy among High School Girls—List of Girls Supplied—Report of a Public School Teacher—Testimony of a Leading Educator—Statement of Supt. Mortenson—Suggested Remedies—Religious Training—The Power of the Home.

The country has been startled by a charge recently made by Victor J. Miller, President of the Board of Police Commissioners of St. Louis, concerning conditions in a certain High School of that city. Mr. Miller stated in a public address that an organization existed in the High School, membership in which depended upon a serious breach of the moral code. Conditions had become so bad that it was necessary to assign policemen and policewomen to the task of curbing the alleged immorality.

"I have learned on good authority," Mr. Miller declared, "that there is an organization among girl students in one of our city high schools founded upon the entrance requirement that each member must have had an intimate relationship with some boy. I know that such a society with similar admission requisites exists among a group of boy students at the same school."

Frequent reports of the same kind are being made throughout the country.

Clubs for Immoral Purposes.

In a southern state, it is alleged that there exists a club of boys and girls, each one of whom has been compelled to give proof of having had illicit intercourse before being admitted.

In a midwest city a man high in authority publicly charged that a High School fraternity insisted on sex acts for the initiation requirements. No amount of official whitewash was able to shake the strength of his accusation.

Often times charges of this character bear all the marks of truth and are known to large circles of men to be true, yet it is exceedingly difficult or impossible to obtain legal evidence. The very nature of the evil and the high standing of the participants renders thorough investigation almost impossible.

In a northwestern state there was organized a club of high school boys. Once a month by assessing each member they made up a pot of money. Then with appropriate ceremonies they drew by lot the name of a pure girl living in the community. The boy who ruined this girl first was given the stakes.

A minister told of a boys' club in another state which admitted boys only on evidence of sexual immorality.

In a small town, with a population between five and six hundred, a young girl who had been betrayed was told that about every girl in the high school except her was a "good fellow." Many boys in this school carried contraceptive articles in their pockets, buying them at the drug stores by the half dozen.

In two towns of one county, in a midwest state, there were epidemics of venereal disease in the schools. In one town several students were suspended. In the other town pupils were kept out of school until they were pronounced cured.

Boy Steals to Keep his Mistress.

In an unnamed city a wealthy family found that jewelry was constantly being taken from the home. Installing a detective as a servant, it was discovered that the son, a high school student, was stealing the jewelry in order to secure money with which to support his mistress, a high school girl whom he had placed in a flat.

Pregnancy Among High School Girls.

A probation officer in a town of 30,000 in a western state reports that she had taken fifteen high school girls to maternity hospitals in one year. Records do not show how many girls were cared for privately.

In another city three girls from one high school were being cared for together in one lying-in hospital.

Fifteen girls in another high school could not graduate because of pregnancy.

A social worker in a New England town declared that it was exceptional to find a pure girl in the town.

In a village with a population of 700, four high school girls became pregnant in four years.

In a town with a population of 1,500, the high school principal said he had done everything in his

power to curb immorality, and that through his efforts he had reduced the number of immoral girls to eight or nine. The enrollment of girls in his school was about seventy.

In a Mississippi valley city, sixty-eight cases of pregnancy were reported as existing in one high school, by a reputable society.

Another report comes to us that an attic room in a high school was used for immoral purposes by the pupils.

In an eastern state a high school girl found out that the boy with whom she was going had contracted a venereal disease. She stopped going with the boy and told him her reason. "Oh, well," said he, "I'll be all right again in a few months."

It is claimed on good authority, that about five per cent. of the high school pupils entering college are afflicted with venereal disease.

List of Girls Supplied.

The story is told by one of the most prominent club women of an eastern state that a fifteen year-old high school boy was found teaching a young freshman the use of a contraceptive device. The boy told the freshman that if he had any trouble finding the girls he would give him a list of the names of girls who could be used.

A minister found a contraceptive article on the back step of his church one morning. This man in mature life did not even know the name or use of the article. The janitor informed him. Upon inquiry he found that the drug stores were doing a

thriving business in the sale of this article to boys. The chief of police declared that many of the boys carried these things in their vest pockets. It was said nothing could be done to prevent their sale, if the purchaser declared that their use was to prevent disease.

From another town a prominent woman appealed to us for help in curbing the use of these contrivances. She said high school boys in her town very commonly used them and openly talked of the matter. At one time a group of these boys was seen shooting craps in the street for the possession of one of the articles which was lying in plain sight on the ground.

A purity worker who has visited one hundred and seventy-five high schools in three states, is responsible for the statement that in much more than half of them she had found cases of venereal disease or pregnancy. The cases numbered from one to seventy-eight in one high school.

A certain physician in a Missouri city declared under oath in court, that there were 147 high school girls in the city who were mothers.

In a California city a social worker after investigation is responsible for the statement that there were 208 girls who had become mothers while enrolled in the high school.

Report of a Public School Teacher.

A year or so ago, a young school teacher of Spokane, Mr. A. F. Bond, became aware of immoral conditions which stirred him into action against

those who were destroying the lives of the youth of the city.

He found a white slaver who was in the habit of seducing women, then placing them in barber shops as manicures in order to build up a clientele, and finally enslaving them in houses of prostitution.

Mr. Bond secured evidence against immoral conditions prevalent in several places of the city, and reported matters to the police. Officials evaded responsibility, as is usually the case.

After some weeks of study, Mr. Bond found that one of the prolific breeders of immorality was the dance hall. He found girls fourteen years of age in these places associating with pimps and common prostitutes. He followed many couples to shady hotels after the dance. The dance was responsible for general demoralization among the youth of the city.

In one home after an evening at the dance hall a boy and girl were discovered in the front room in a compromising position with the lights turned out.

While the parents of a certain high school girl were at prayer meeting, the daughter was in a public dance hall ready to make dates with strange men.

One of the dancing places was called "venereal hall," because of the numerous infections that were traced to it. This was a rendezvous of mere boys and girls.

Most appalling situations of vice and crime were revealed by the study of Mr. Bond. In one year there was an increase of 40 per cent. in juvenile

delinquency. Many parents seem to have lost all control over their children.

Testimony of a Leading Educator.

Mr. Bond's activities in suppressing vicious conditions caused the Board of Education to ask for his resignation. The very night that the vote was taken dismissing him from the teaching force of Spokane, Mr. Bond saw a boy and girl, children of prominent families, and recent high school graduates, in the shrubbery of a public park about to commit fornication.

In leaving Spokane, Mr. Bond warned the city that the day would come when moral corruption of the youth would cry out against the officials in such tones that people would be compelled to take heed. Now comes this report in fulfilment of the prophesy of Mr. Bond.

"Spokane has been deeply stirred recently, owing to charges and counter charges in public addresses and signed statements in newspapers regarding alleged delinquency by students in Spokane High Schools. So wide-spread were the rumors, and so flagrant the alleged violators of the moral code, that Judge R. M. Webster called the Grand Jury to investigate. The investigation was made and the report declares that immorality exists in the grade schools and high schools of the city, and recommendations were offered looking to an improvement in conditions."

Dr. Jay William Hudson in addressing the Southern Wisconsin Teachers' Association is reported to

have said: "We have come upon a reign of moral looseness and debauchery. Students dance as people were not allowed to dance in the worst resorts twenty years ago. It has never been so hard to get a child to go the way he should go. If there is any solution for these problems it must come from the schools, the institutions that express the ideals of America and democracy."

The schools may indeed do much toward righting conditions of general demoralization. Sex education, training in diet, participation in athletics, directed play, teaching morality—these may assist greatly.

Superintendent Peter A. Mortenson, recognizing conditions and realizing some responsibility, sent out the following statement to the 58,546 pupils enrolled in the High Schools of Chicago.

This statement ought to be read by every teacher and parent in America. If its wise counsel were followed as the established policy and standard of our high schools, much would be accomplished in the betterment of the morals of our boys and girls.

Statement of Supt. Mortenson.

"To High School Students:

You are meeting the experience of life in contact with large numbers. To meet emergencies efficiently now will help you to solve life's problems successfully when you are older. The following statement of principles has been formulated by men and women who are interested in you. Their value de-

pend upon the support you give. Talk them over with your parents and teachers. They are your best friends. Those who depart from good standards, injure not only themselves, but their school, their family and their community.

Standard of Conduct in High Schools.

The Superintendent of Schools reports that, in conference with the deans and principals of high schools, a statement of general principles has been evolved. The greatest force for good in the school, is the sentiment and public opinion of the main student body; it is believed that these young people and their parents will co-operate with the Board of Education in setting standards and in restraining the less responsible. The Superintendent suggests the following statement of general principles:

We believe the modern method of dancing has done much to break down respect for womanhood. We feel that no effort on our part can counteract this evil unless the parents realize the danger and help us maintain the standards.

We believe that jazz music has done much to corrupt dancing and to make it impossible for young people to learn the more refined forms of dancing, at the same time vitiating their taste for good music. It is the intention of the Board of Education and its officers that all dances given by the pupils of any high school shall be conducted within the high school building if possible. When this is not possible, the affair is to be so advertised that parents can make no mistake as to the responsibility and chaperonage

of the school. The Superintendent asks that parents assure themselves that a dance so organized and conducted be not confused with a dance patronized by high school pupils, but not authorized by the school.

We believe that the unrestricted use of the automobile is another demoralizing influence, and that parents who allow boys in their teens to take high school girls joy-riding are doing much to break down the moral standards of the community.

We believe that in accordance with the State Law, pupils should refrain from smoking.

Extremes in dress are deplorable. We believe that mothers should know that modesty and simplicity in high school girls' costumes are most helpful and uplifting to the school ideals.

We believe that young people of high school age should keep early hours and devote five evenings of the week to their high school studies.

We believe that parents should be invited to share in the patronage and chaperonage of all school functions.

Inasmuch as our greatest concern is to preserve the wholesome elements in the characters of our young people, and to insure a development into a strong manhood and womanhood, with a will to combat evil, the Superintendent feels that he has a right to the active support of the parents in these matters of standards and ideals.

Respectfully submitted,

PETER A. MORTENSON, *Supt. of Schools.*

Approved by the Board of Education, Chicago.

Suggested Remedies.

Major Bascom Johnson of the American Social Hygiene Association, says that "Education, recreation, law enforcement and medical measures—these are the four great cures for the horrible social conditions that are gnawing at the root of our home life. And the greatest of these is education."

And yet in the face of this declaration, we know that often the best informed are the worst sinners against the moral code. Medical and dental students are proverbially loose in their sex relations, and yet they are more widely informed concerning sex hygiene than any other class.

In an army survey of thousands of infected men it was found that 66 per cent. of them had been fully informed concerning the dangers of sinful intercourse.

Josiah Strong used to declare that "a people may be well fed, well clothed, well educated and well *rotted*."

Religious Training.

Our children need moral and spiritual training. Religion and environment will keep even a moron pure and clean. If we would bring up a generation of pure boys and girls, let us revive the family altar, train the child to love God, to revere the message of Christ, and to obey the voice of conscience in all things. In a spiritual atmosphere of home love teach the frightful results of sinful indulgence.

"Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap."

If our boys and girls could be taught to love the good with an intensity of religious devotion, and to fear the results of evil, many who now fall, would be kept in the straight and narrow way.

The Power of the Home.

And the influence must largely come from the home. Father and mother are the makers and moulders of child life. "Whither thou goest I will go" unconsciously says every child to father or mother. Our children have broken the bonds of purity because the family fires of religion have died out. The ashes on many a family altar stare parents in the face today, and remind them of the devout prayer, the earnest piety, the real old fashioned religious power, the sweetness and light coming from the love of God that so generally characterized the homes of the past generation. Those were homes of joy beyond compare. Homes of fine comradeship, splendid inspiration, regenerating power! Homes of a living faith that held and guided children toward sterling character!

"We need science and the doctor in fighting social diseases," said Mrs. Julius Rosenwald, speaking on *The Responsibility of the Home*, "we need religion and the minister; we need definite information and the teacher. But most of all we need the influence of the mother and the home."

And that home has ten-fold the power when it is a religious home.

CHAPTER XI.

**ARE THE MORAL STANDARDS OF THE
COLLEGES LOW?**

Lewd College Jokes — Looseness of Life in Colleges — The Movies and Scholarly Habits — Vamping on the Highways — President and Dean Clean Up — Three Shocking Reports — The Woman Pays — Girls Locked in Fraternity House — Message to College Students — Is the Doctor Right? — Who are Clean? — Face the Real Problems — Segregation of Vice — The Solution — The Experience of One Boy and Girl.

Reports are constantly being made that the moral life of the college is at a very low ebb. Picking up a few college humorous papers one is really startled that such sex slush should be written by men who are being educated to become American leaders. These funny papers reflect, in some measure, the campus thought and life. They throw some light on the condition of morals in our colleges. In some of these publications sex seems to be the prevailing topic for jokes. And sex is often treated in a vulgar, indecent and sometimes highly suggestive manner. It may be said for the college authorities that some of these papers have been suppressed. More of them ought to come under condemnation. But colleges should seriously concern themselves about the moral condition of a man's mind from which such lewdness proceeds. Nothing short of moral leprosy could conceive of some of these so-called jokes, "Snappy stuff," pictures of half dressed women, caricatures of the sex impulse, smutty stories have

no place in a publication coming from any college calling itself American. The fact that such publications are promoted and permitted, is in itself an indication of the lowered tone of many American colleges.

Lewd College Jokes.

It is said that a group of students in one great University have protested against the salacious quality of the humor foisted upon them by the college papers. This indeed is an encouraging sign. From a recent editorial we quote these words:

“A recent survey of publications from colleges in all parts of the country—a survey made for other than editorial purposes—disclosed a most surprising paucity of clean humor and a dirty deluge of the most disgusting form of acute primary moral dementia praecox. The spirit of college fun seems utterly to have departed, and the dregs set up in its place. Cleverness in writing around every type of salacious and suggestive vulgarity has taken the place of the wild exuberance of imagination, the perfectly irresponsible riot of wholesome sportiveness which marked college journalism in its prime.

“It is a rather humiliating discovery to make. Many people who imagine that they know what the ruling spirits of the campus are thinking about, would do well to gather up a dozen of the student publications of the best universities and colleges, and hold a clinic on them. Thoughtful people are justly perturbed by the disappearance of sympathy and understanding between the social groups now

bearing the burden of the world, but if the college student publications are to be taken as an indication, the rift between the campus and society is one calling for more particular attention.

“Making all allowance for the rickety mental supports of youth, and for the traditional devil-take-it attitude of very young collegians, there is in some of our college publications a lack of breeding, yes, of yokel wholesomeness, yes, even of a polite libertine’s regard for decent appearances, which would rouse the protest of parents if those publications ever reached the students’ homes, and should have brought the action of college authorities long ago.

“This goes for some of the high school publications, too.”

Looseness of Life in Colleges.

Licentiousness has crept into college life also through the dances. The modern movements have been too often adopted without any modification. Leading educators have become alarmed over conditions. Many are still ignorant or indifferent. The dangers are here. The dance is disastrous to the morals of thousands of college students. Dr. Jay William Hudson of the University of Missouri, recently speaking before the Southern Wisconsin Teachers Association said: “We have come upon a reign of moral looseness and debauchery. Students dance as people were not allowed to dance in the worst resorts twenty years ago. There is a hedonistic trend.”

The Movies and Scholarly Habits.

Professor M. O. O'Shea, of the University of Wisconsin, blames the motion picture machine as well as the dance for lack of application and moral decline in student life. These are his words:

"The motion picture machine has a great influence on the human mind," he said, and followed his remark with a demonstration of a student who attended a motion-picture show. "He came back to his studies and tried to study Latin, but his mind was following the wiles of the 'vamp' who was portrayed in the picture. Things of that kind become impressed in the pupil's mind, and it is hard to relieve his brain of what he saw and thought."

"Dances run second to the picture machines," he said. "Dancing is so different now. It reminds me of the catch-as-catch-can hold."

One College Dares to Clean Up.

Few institutions have concerned themselves very seriously over present-day conditions of immorality. The situation at the ——— State Normal College was perhaps not decidedly different from that of many other institutions, but drastic action was taken in the case of seventeen women who were sent home for indiscretions. The report follows:

"Social indiscretions," some serious and others trivial, have caused the dismissal of seventeen young women students from ——— State Normal College, while thirteen others have been placed on rigid probation for similar infractions of the regulations,

the president announced today. The indiscretions charged are varied. They include:

Allowing undue familiarities from men who are only casual acquaintances.

All night absence from rooming houses without permission.

Gaining access to rooming houses after "time was up" by climbing in upstairs windows.

Constant week end dates and evasion of hours.

Vamping on the Highways.

Allowing themselves to be picked up by strangers in automobiles.

Allowing attention from several different men in one term.

Walking in parks and gardens at night.

A "proclamation" sent to all rooming house keepers in the city, explaining the dismissal of the young women, warns temporary guardians of the girls that no normal school can retain people known to do these things.

The dean of women, who transmitted the warning to the landladies, had recently announced that students who bobbed their hair would not be recommended for positions.

Concerted action on the part of the students in a protest against the faculty was hinted on the campus today.

"We are old enough to look after our own morals," seemed to be the consensus as they gathered in little groups to discuss the latest "scandal."



In the Center of the Fight.

The Rev. Ernest A. Bell, D. D., is leading a meeting in the great crusade against vice. Author of Chapter IV, Book VI, entitled "The Primacy of Prayer and Preaching in Saving Our Boys and Girls."

While the city dance hall merits and receives the condemnation of all clean-minded people who know its dangers,

**we must not forget that country dances,
barn dances and pavilion dances,
are just as lascivious and destructive**

Wriggling and writhing in the close embrace our boys and girls are here shown on their way to damnation and ruin. "On with the dance, let filthy joy be unconfined," seems to be the cry on all lips. Think of it! That these unclean dancers should be permitted by officials and openly promoted by reputable organizations! *When the people in the country take on the vices of the city, look out for the future of this nation.*

WE ARE ON THE SKIDS!

(See next illustration.)



"Let's Take a Short Spin, Jennie."

The country roadside dance pavilion giving opportunities for "spooning parties" in autos is a serious menace.

JUDGE BEN LINDSEY

declares that the high-power auto is partly responsible for the wave of immorality sweeping the country.

“Brothels on wheels,” some have called the automobile. Read the amazing chapter on spooning in machines. *Mothers of America! Awake to the danger!* Autos parked in gloomy woods—in shaded lanes—on dark spots by the roadside! Your girl! The fires of youth burning! The temptation! The fall! Ruin and disgrace! Who is responsible? The children? No! The school? No! The church? No! The state? No!

The home, the mother, the father, indifferent to the dreadful dangers, these are directly responsible for the multiplied ruin of boys and girls in automobiles.

(See next illustration.)



Mothers and Fathers of America—Awake!

A sight all too common on our city streets and country roads.

IN CHICAGO

In one year, 229 films were completely rejected as unfit to be shown to the children of the city. Over 8,000,000 feet of film were cut out of those which were passed.

Many of these rejected films and cut-outs are exhibited in country towns where there is no censorship. The moving picture is a grave menace to the morals of America. Too often the producer is an immoral degenerate, with no concern except the box office.

Note this picture. It is typical. Imagine the disastrous results of such scenes upon the growing youth of America. Our message on the moving picture menace is not overdrawn.

Americans ought to read its alarming disclosures, then act!

(See next illustration.)



Cleaned Movies or Ruined Children—Which Do You Want?

The Soft Drink Parlor

with its curtains and dark corners is too often the place of degrading influence. Such men as are running these places have no interest in American morality. *They permit unclean conversation and disgraceful conduct* as a seductive lure to bring in the boys and girls. In an age of decadent influences all danger spots leading the youth astray should receive the intelligent concern of right-minded patriots. Some of these places, open until one and two o'clock in the morning, are too often the hangouts of mere boys and girls who ought to have been tucked away in bed many hours before. The modern mother has lost the art of tucking in the children of the nation.

Many American girls and boys are allowed to wander any place they please in the wee sma' hours of the dangerous dark morning.

(See next illustration.)



Often the First Step.

Ice cream parlors and fruit stands combined, largely run by foreigners, are places where hundreds of girls have taken their first step to ruin.

Such stuff as this with its sex appeal comes from the college magazines.

When college men's minds are filled with lewd and vulgar thoughts concerning womanhood, the moral leadership of the coming generation is in rather questionable custody.

What are college officials doing to build up a fine and honorable morality among the students of today?

Only a very few warning voices have been raised among the college presidents. The colleges seem to have lost their moral leadership. The question is being asked, "Are the Christian colleges, CHRISTIAN?" We know of one woman who took her daughter out of a Christian college and placed her in a state university in order that her religious life might be bettered.

(See next illustration.)



Typical Illustrations from College Papers.

In the United States there are born each year about 2,500,000 babies. About 10 per cent. of these die before they are one year of age.

Syphilis and alcohol are large factors in these early deaths

There are about one-half a million insane, epileptic, feeble-minded, blind and deaf. The vice diseases and alcohol, in the victim or in their parents, are responsible for more than 50 per cent of the misfortune that has come to these one-half million people.

In addition, there are 80,000 prisoners and 100,000 paupers who are what they are because they were born with defective or sub-normal brains or bodies, caused by constitutionally diseased condition of their parents prior to their birth.

Immorality curses a people with hideous physical degeneracy.

**Purity of sex-life is essential
to Racial Health**

(See next illustration.)



Feeble-minded in a State Hospital.

To take care of the human stock, to breed a better race—this must increasingly become the task of the American people.

It has been stated that every time our population doubles our feeble-minded population quadruples.

The national and state departments of agriculture are rightly encouraging the improvement of animal stock. Some day we will wake up to find that the human stock needs improvement. In that day every American community will organize a commission on morality with power to eliminate every destructive and devitalizing influence in the community life.

HEREDITY!

Max Jukes, born in New York in 1703, was shiftless, lazy, drunken. He married a common prostitute. From this union these descendants have been traced:

Delinquent and dependent	300
Died prematurely	200
Drunkards	145
Viciously diseased	295
Prostitutes	90
Total	1,030

Jonathan Edwards was born in 1730. He came of Puritan stock, clean, upright, religious. These descendants have been traced from his union with a Christian woman:

University presidents	13
College presidents	65
Prominent lawyers	60
Prominent physicians	90
Ministers	200
Progressive farmers	300
Prominent authors	32
Total	760

IT PAYS TO BE GOOD!

(See next illustration.)



Degenerate Human Stock.

This picture shows enfeebled and decadent human stock. Such ghastly products of the human family, all too prevalent in many parts of the country, stand out as an indictment against the sinful habits of people who have forgotten God and violated all the laws of purity.



"Suffer Little Children to Come Unto Me."

A portion of the children's ward in Cook County Hospital. Some of these little tots are suffering from the sins of their fathers—a telling argument for purity in our homes.

The President and the Dean Clean Up.

The proclamation of the president and the dean says in part:

"The position of the college is that the people of ——— are supporting the college for the training of teachers. They have a right to say what sort of teachers they want. The college is certain that there is not a school board in ——— that would elect as teacher a young woman who smoked cigarettes.

"The college therefore will not knowingly permit any young woman to remain in school much less graduate her, who smokes tobacco. Moreover, it will consider no house a proper place for its young women to room that permits girls to smoke.

"Until the people of ——— change their attitude and are willing to take women smokers as teachers, the college will adhere to this policy."

One is compelled to ask what became of the men offenders? Why were not some of them sent home? Surely they were equally guilty. Does this State Normal College believe in the double standard? If every man were straight there would be no crooked women.

Three Shocking Reports.

Here are three reports which are given as symptomatic of prevailing conditions:

In a prominent university an upper classman was the cause of the pregnancy of a splendid young woman student. The man came of good family, and in order to protect a noble family name from disgrace, persuaded the girl to submit to an operation.

The doctor informed the girl that the operation would probably render her sterile for life. But because of the family "honor" the guilty man insisted on the operation being performed.

The Woman Pays.

At one of the largest universities of the middle west a prominent upper classman persuaded a freshman girl to take a walk, and in the shrubbery of a dark path seduced her. He told his victim that all the girls he took out were willing to accomodate him, and that next time he would take her to a hotel where she would not have such cold feet. This girl reported her case to a university official. The girl students of the house where she lived, supported by the matron, packed her things and compelled her to go home. Their charge against her was that she had snitched. If she had kept quiet about the affair all would have been well. The young man remained in college, and presumably will graduate with his class.

The woman pays.

Girls Locked in a Fraternity House.

At still another college a young man who could not be trusted in a wild oats party was locked out of his frat house. While waiting and wondering an auto drove up and other students demanded that those inside liberate the girls.

We believe that a medical examination of the student body of American colleges would reveal a startling condition. Such a study might indicate why so many college graduates have such small families. Such a cross section of college life might arouse the American people to the futility of educating man at the same time that we are permitting them to be rotted by the existence of vice and social customs that over stimulate the sex impulse to such an excess that continence becomes an improbability.

Captain Vedder, in the War Department Bulletin, No. 8, June 1915, is responsible for the statement that twenty per cent. of the young men among the less educated classes, and five per cent. of our college lads are syphilitic when they leave high school.

During the war the United States Government printed a graph showing the percentage of venereally diseased men coming from the cities of the country in the second million draft.

Would it not be a wise, if not a diplomatic plan to publish such a graph on the colleges of America? 770,000 young men become of age annually in the United States. Sixty per cent. of them will contract venereal disease before they are thirty years of age. What percentage of these are college men? How far are the sons of the leading race stocks wasting their racial heritage by the results of sex sins? Are the university and college authorities really acquainted with moral conditions? What measures are they adopting to counteract the rising tide of immorality?

A Valuable Message to College Students.

Professor Frank Wieland, A. M., M. D., seems to be cognizant of conditions, and sufficiently interested to write this letter to a fraternity magazine:

"It is difficult to talk on Social Evils and not seem to be sensational; and yet the subject is one that men and boys should be able to talk over in a spirit of true seriousness. By the time that young adults have reached the age of twenty-five they have solved many of the sex problems for themselves. Some of them, to be sure, have bought their knowledge very dearly, so dearly in fact, that they would not wish their brothers or their sons to suffer likewise. And still there is always a tendency among fathers or older brothers to fail to instruct youth, in many instances from actual shyness. It is on this account that I accept your invitation to write again. I want to present only facts and discuss the subject in a purely impassionate way. I want to present to our boys some of the dangers that confront them. I don't wish them to avoid any of these things because they are wicked and wrong. I don't believe in that kind of reasoning. The moral side of the Social Question does not appeal to all young men. I have always found that if I could keep our boys afraid of the consequences of loose living I could manage them a great deal more easily than by appealing to their sense of right and wrong. In the first place when it comes to sexual matters there is short memory for things that are morally wrong. Boys usually go into these things in a spirit of

revelry, rather than as an explosion of youthful passions. They don't stop to argue the moralities, more the pity. So, as before, I am going to discuss only the physical side of this question and leave ethics to those who teach ethics.

Following the Crowd.

"It is unfortunate that the question of sex hygiene can not be settled by a paper on the subject. More unfortunately, it will never be settled in any other way than on paper. In my mind there is no hygiene of sex for boys except the hygiene of continence. When we try to figure out any plan of procedure that does not mean continence we might as well talk of the hygiene of highballs or of morphine pills. The sexual irregularities of the average youth are entered into in much the same spirit with which he drinks his early highballs. He does simply what the crowd does. One of the cleanest and finest boys I ever knew, who prided himself upon his unblemished record, following his initiation into a fraternity chapter went out with the crowd. He felt, as an undergraduate and freshman, that he could not refuse. It was his first experience in a house of prostitution, and he contracted syphilis. It is going to take a lot of singing of the glories of his fraternity to reconcile him to the thought that his elders were so poorly their brother's keeper. In one of our own chapters a pledge lost his button because he had taken a younger pledge out on a night's spree. The chapter did right. No one who

has no sense of his responsibility to others has any business in our Fraternity. That is what fraternity means, a practical application of one's responsibility to other people.

Is the Doctor Right?

"I have reached a few conclusions in my long association with boys that I think are correct. In every thousand college men there will be few that are virgin. But the number who are actually immoral is small indeed. I don't think a man is immoral just because he has visited a house of prostitution. It is the habit that counts. I sometimes question the actuality of concrete morality. It seems to be so largely a matter of inclination, of environment and of opportunity. Really, no one can tell just what he would do under all circumstances until he has been tried. The man who is extremely clean may have no untoward tendencies. For this he deserves little credit.

Who Are Clean?

"In this discussion I mean to include only boys with strong masculine traits but yet possessed of sense. As it is quite true that we can make little appeal to young men from a moral viewpoint; we must depend upon fear of consequences and a regard for personal welfare. This view will shock the orthodox, but then I know what I am talking about. I have had a large experience with college men, including a fair smattering of theologues. One divinity student who had just been under my care for

bubo said to me in all calmness when I asked him under what particular theological head he classified bubo, 'Oh you know all men do these things.' When I told him that I did not know anything of the sort he asked if my experience had been large enough to warrant his trusting his case to me. Let us get our premises then before we attempt a conclusion.

Let Us Face the Real Problem.

"In considering sex hygiene we have two types of men to deal with—the man who is of extreme caution, or of sound principles, who either remains continent, or else indulges under circumstances that seem to him unsurmountable; and the man who has been infected, and wonders whether he is well or ever will be. Now don't get the impression that the man who falls is always a weakling. He is sometimes amazingly strong. I have in mind a boy of twenty-one who took life very seriously, and who fought his passions bravely. One night he called me up at midnight, told me that he had reached the end of his power of resistance, that he had had no sleep for three nights, and was a nervous wreck. He asked me if he might, even at that late hour, come down and talk the matter over. I told him to come along and to walk. His suburb is a distant one, and it took him six hours to make the trip. If ever a man deserved sympathy he did. Actual physical weariness helped out in this case and when I put him to bed he slept twelve hours. He was conquered for that one time. In the study of sex hygiene what would you

do with a man like that? A man who was fine, and spiritual and strong, but who had a harder proposition to face than he could meet. I approve of athletics in schools and colleges. The spirit of competition is very keen and every man knows he must be in the pink of condition to win out. He can not be thus if he is dissipating. He becomes physically tired, and therein lies a strong factor in the solution of our problem. A tired body on a hard bed makes a restful night. A boy who is very busy has little time to think of sexual things. They deserve a lot of sympathy, these young and high-strung boys. They have a lot of temptations, and things are by no means made easy for them. I, for one, have only sympathy for the boy who has a difficult question to solve and who can not see the whyness of it.

Segregation of Vice.

“We might talk of the segregation of vice, of limiting it to certain districts. That won’t do any good. It won’t restrict anyone but those who have locomotor ataxia, and thus can not walk or take a street car. Furthermore, many of the boys that I know who are infected or who are lax in their habits do not visit houses of prostitution at all, nor do they take up with walkers of the streets. They depend upon girls of their own social standing, or upon those employed in stores or offices. I know that young men, venereally inclined, need not visit houses of ill repute. The segregation of prostitutes will affect only those who are professionals, and such segregation will scarcely influence irregularities

among young men, except when they go in crowds after a successful football game or some other celebration.

The Solution!

“What then, is the aim and end of a discussion like this, and what can we accomplish? Where does the solution lie? How can we impress boys and young men with a realization of the dangers that threaten them? There is only one solution, one answer to the question. Not preaching, not moralizing, not trying to appeal to the finer qualities in a boy—not these will fortify him. We’ve got to present facts. Tell him that venereal disease threatens everyone who exposes himself to it. Tell him that there is no such thing as a private snap, so-called; but that any girl who will accommodate him may meet similarly with some other man who will infect her. Tell him that of a series of cases examined involving many hundreds, 69.5 per cent. of the men who had gonorrhoea were sterile, and could not thus become fathers of families. Tell him that numberless brides, within two years after marriage come to the operating table for pelvic abscess, simply because their young husbands were good fellows, not in a spirit of viciousness, but in a spirit of bravado or as a climax to a night’s spree. Tell him that there is a whole ward at the Cook County Hospital given over to infants who are born with infected eyes, or with syphilitic infections. Talk of the seriousness of gonorrhoea to him, until the boy fears it as he would the plague. If I were a Health Commissioner I should provide for every school where there are boys

over twelve years of age lectures that would impress upon these youngsters the evils of masturbation. And for those at the age of puberty, and over, more advanced talks upon the added dangers of questionable sex relations. When you come to deal with boys you have got to deliver the goods. Moralizing won't do any good at all. As in my former letters, I shall deal more largely with specific cases than with a statement of abstract facts, as the former appeal more readily to our undergraduates.

Infected Boys.

“One expression that I hear so often that it has almost become a classic is this: ‘Doctor I think I have a slight strain.’ We are taught that even the quality of Mercy is not strained. Why, then, should be mankind? There is no such thing as strain. When we consider that the discharge that gets the name of strain never occurs on one previous to infection and is unheard of in the virgin youth it requires little logic to trace the discharge back to an old and uncured infection of gonorrhoea. Here again we are up against a difficult problem in dealing with the boy. Everyone is willing to be good and take care of himself during the active stage of his disease. But this is not the serious stage, for that reason. While he is becoming vaccinated with his infection, while he is developing a systematic immunity, the boy or man is of little menace to the community. But weeks after the discharge is in control comes the danger period. So few men know much of the deep anatomy of their sexual glands.

The Prostate Gland.

The most important organ in the whole body in the consideration of venereal disease of the gonorrhoea type, is the prostate gland. It is easily infected. It has so large an activity in procreation that no one who has ever been infected can consider himself cured until he knows the condition of this gland. In the economy of the male, even if he has kept himself clean, the prostate is the greatest factor for discomfort and final death after one has passed the age of fifty-five. How infinitely important that if it is diseased it should be made clean. Young men of the mature age of seventeen speak in the glibbest manner of stricture and of gleet, as if they were trifling things, indeed. Stricture in these days of more intelligent care of gonorrhoea is a rare complication, but if it does exist there are a few things that so threaten life itself. Gleet always points to some deep condition that has not yet been met. No man is clean who has it. No one is safe for marriage who has not been examined for deep infections and whose secretions have not stood the test of repeated microscopic examinations.

A Fool and His Tears.

“There came to me one day the owner of the garage where I keep my machine. He had no sooner been shown into the office than he burst into tears. I was deeply impressed by this, knowing automobile men as I do, and I said to myself, ‘Behold a miracle. His stony heart has at last been touched.’ His first words were, ‘I have contracted syphilis,’ and his

emotions that up to that time had not been loud, but deep, became both loud and deep. Now nothing is so classical in its history as syphilis, so I asked, 'When were you exposed?' 'Last night,' was the reply, 'and this morning I found a pimple on my shoulder'—and again the flood gates of his emotions were opened afresh. So I said to him, 'Mr. X, one of the penalties of having been born in West Virginia, and of belonging to the fraternity that you do, and being at the same time an automobile man, is that you try to apply spark plug ethics to venereal diseases.' I then took him to the top of a very high educational mountain, and allowed him a peep into the promised land of venereal pathology. I told him what you and I so well know, that no venereal disease shows up the next morning—that syphilis especially is slow in its incubation, and the most susceptible person to the most virulent exposure would probably show no sign of infection for three weeks—that even when the disease became apparent it would not be as a pimple on the back, for the skin lesions of syphilis are the secondaries, and will not show for several weeks, sometimes not for three months. So that the man exposed has a long time in which to regret his foolishness, before he has actual knowledge that he has been infected. Furthermore, the man about town who has a bad skin and a pimply face is rarely syphilitic. Your very roommate might be intensely syphilitic and you would have no knowledge of it, if he did not tell you. While the early secondaries do attack the face, the cases with which you will come into contact will

not have such secondaries for several reasons. One of the tragedies of syphilis is that its gross symptoms can so easily be met. It is only the very poor and uncared—for who will have skin symptoms that can be seen by the public. After the skin symptoms appear they can be eradicated within a week, usually. If a person has the masclar eruption of his early secondaries he will probably keep within doors until the eruption is within control. So the bad complexioned man whom you see about town or the campus has probably at worst only a faulty digestion.

Hidden Disease.

“Under modern methods of care the visual symptoms of syphilis will disappear in a very short time, and to all appearances the man is well. Now comes the difficult time for the physician, and in some instances for the patient. The latter having no evidence of the disease, wonders why he should go to a physician and pay out his good money for something of which he no longer has any knowledge. Again, having a clean skin and feeling in the best of health, he wonders if there could have been a mistake in the diagnosis. With the optimism of youth he is apt to hope that everything will turn out all right, and after a few months begin to relax his treatment, and finally omit it. Then tragedy begins to be spelled with a capital ‘T’ indeed.

A Sad Case.

“For the early symptoms of the dread disease, disgusting as they are, are merely trivial; they are easily met. But all the time the virus is at work in

the spine and in the brain, and it is not for many years that the victim has knowledge that this most insidious of diseases has been sleeplessly at work. I have seen ataxia patients relieved somewhat, but never cured; I have seen gumma of the brain—the tertiary manifestation of syphilis aided—but no one with a neglected syphilis ever got well of it. One year ago this time I met a man who had what seemed to be a questionable liver only. But after further observation I told him that I could not account for his symptoms at all except as late syphilitic manifestations. ‘I have no syphilis,’ he said. ‘Oh, fifteen years back, when I was at Yale I had a slight sore, but I went to Hot Springs and it cleared up in a short time. I kept up my treatments for five months, and then stopped. I know you doctors. You’d keep us stringing along forever.’ It was a year ago that he told me this. I now have him in a sanitarium. He can no longer walk, his mind is absolutely gone, and his muscles are so relaxed and wasted that he required the same care that an infant does. And yet, a year ago he was a man of keen sense, of whom Yale might well be proud. He has only himself to blame. He knew his disease and should have known its ravages. I feel absolutely sure that he might still be in the best of health if he had followed the advice of his physician. The Hot Springs fallacy is a frequent one. Many get the idea that Hot Springs is a short and royal road to the sterilization of syphilis. It is not. It is wonderfully adapted to the care of this form of disease. But one can be

cured just as effectively in Baraboo, Wisconsin, if perhaps there is such a place, as in Hot Springs, if one has the same facilities. The disease remains the same—its virulence is the same. The same long and conscientious treatment is necessary, no matter where one goes.

What is 606?

“You have been reading great deal of late of Von Ehrlich’s new remedy, commonly called 606, for the cure of syphilis. Many of the claims for it were not made by Von Ehrlich himself, for anyone who would try out 605 combinations before he hit upon one that seemed to him best suited to his work would not be the sort of man to rush into print and make extravagant claims for his product. I question whether 606 ever cured any case of severe syphilis. It has a wonderful primary action and seems to control the symptoms at once. So much arsenic injected into the system is bound to be very active. But in the cases I have watched, the disease remains, hard hit to be sure, but still there. So one of the grievous results of the application of this remedy is going to be the false confidence that it inspires. It is a valuable adjunct to the care of syphilis, nothing more; and the man who is infected must not get the impression that he is forever cured because he has had the 606 treatment. If one has once had syphilis he should, from time to time, have his blood tested in a reliable laboratory. The Wasserman reaction is not absolutely reliable. But given the history of syphilis and a positive Wasserman, there is little chance of mistake.

The Girl in the Case.

“Has it ever occurred to you, when we plan and work for the good of the boy that we are rather selfish? What of the girl, has she no place in social economy? Does not every infected boy suggest a ruined girl? Does not the immorality of the one presuppose the immorality of the other? Have we no responsibility to her as well? If it is true that five thousand girls disappear from public view each year in Chicago, are we, who feel a responsibility for our boys of the Fraternity, absolutely guiltless? When a girl of thirteen years in our high school dies from her feeble and misdirected efforts to terminate a pregnancy, are we not justified at times in asking ourselves, ‘What of the girl?’

The Experience of One Boy and Girl.

“I have hesitated a long time as to the wisdom of presenting the following in this letter. Still, the experience of this boy might so easily be that of hundreds of others. I do not feel that I am violating any confidence, for almost the last words he said to me were, ‘If fellows could only see the end of things how differently they would act.’ I realize that I shall seem to be intruding into the territory of Laura Jean Libby in the emotional possibilities of this tale—and still I think that even Isben might not have despised the circumstances as a framework for one of his depressing dramas.

“I met this young Delt first at an out-of-town dinner. I asked of the man next to me, ‘Who is the boy

who sings so well?' 'Oh, that's X, he does everything better than everyone else.' And so it seemed. He could sing, and dance and laugh with a buoyancy that might easily have made him the physical interpretation of Youth at its best. They told me he was the most popular man of the campus, that he always had a cheery word for everyone, that he had whistled and sung his way into the hearts of teachers and students alike. He seemed to have been absolutely untouched by the grosser things of life. There is just such a one in every chapter I have visited, and the rest of the boys never quite forget him or lose his influence.

An Unwise Promise.

"He came to me one day crushed, absolutely crushed. His first words to me were, 'You will promise me, Doctor, that my parents will never know of this.' I promised, to my deep regret. To that promise I adhered when I very gravely questioned the wisdom of it. The story was brief—brief, as it is old. The girl was pretty and had committed the sin of becoming lonesome. You might have thought that a few more years in school would have been an advantage, that fewer puffs upon her head would not so painfully have advertised that she was a girl who worked. I have never known where her home was, but one could judge that she was one of the thousands who come to the City to win out, that she missed the church social and the high school reading circle, and that from sheer heart-breaking loneliness she welcomed a chance acquaintance, especially as

he seemed to be her social superior in every way. I know this boy was clean, and from what I saw of the girl I know that she was not of loose morals. Even soldiers die of homesickness. I can imagine that many things that are unconventional are the result of protest against the colorless and tedious monotony of work, just work.

His Death.

"To the absolute horror of both they awoke to the realization that she was threatened with motherhood. It was on this account that he came to me for advice. His vacation began meantime; and within a month, without a moment's warning, his life was snuffed out in a distant city. With that life went the hope and ambition of his parents, whose only son he was. They have wealth and position; and still I know that nothing in this life will ever again make any difference to them.

Her Death.

"In the middle of August, quite prematurely, the girl—she was only eighteen—gave birth to a son. She developed ureamic convulsions and died within a few hours' time. She was the stuff of which the mothers of warriors and heroes were made, for in her whole trouble I never heard a word of protest. If she ever considered the possibility of obviating her condition by abortion, she never attempted it.

If she ever thought that possibly his parents would come to her rescue after his death, she never mentioned it. She bore her disgrace with heroism; and her death was the most complete martyrdom that modern history can recount. Fate had her merry

jest with these two children and then flung them aside. She became just one of the five thousand girls who disappear each year in our colossal Chicago.

“About this time there came from the far West a man and his wife to secure a child that they might rear as their own. He was big, and coarse and splendid. The wife was big and bourgeois, but motherly, and more splendid. They had immense farms and modern machinery and plumbing in their home—but they had no baby. No material possessions could take the place of what had been denied them. Into their keeping I gave the boy. They sent me his picture not long since, seated in majesty in a 90 horsepower machine, seeming to be, what he had truly become, a prince of the blood. He is a fortunate child. He had beautiful parents—he has wonderful prospects. Fate has apparently become ashamed of herself, and reconsidered.

“I have wondered a lot of times if I would have things changed. My young friend could not have married the girl, for he was only twenty; he was dependent upon his parents, and surely they would not have received her into their home. It is possible they might have taken the child, but always there would have been the thought that he was the result of their son’s immorality. His future would have been blighted by his illegitimacy, and no matter how effectually they accepted him, he would always have misunderstood his parents and blamed them. But it is sublimest tragedy that this youngster cannot be

in his real place, softening the bitterness of his real grandparents, and taking his position eventually as heir to their great wealth. I have had the confidence of many of my Fraternity brothers, but I have rarely felt the responsibility so keenly. I shall watch the development of this youngster with great interest. If it is granted to him to have his mother's personal beauty and her heroic spirit and his father's radiating personality and athletic limbs, Apollo and Antinous of old may well look to their laurels.

"I think I shall end my letter here, with the story of my young friend's tragic fate fresh in the minds of my Delta readers. In the things that came to him, and that he suffered, he might easily have been nine out of ten college men that we know. But because he was so splendid—because his chapter brothers must yet remember him with such affection—because the commoner things of life never came within a thousand miles of him, he seemed to lose out beyond his deserts. Social evils have sometimes consequences further reaching than mere disease."

A Situation Faced by a Moral Hero.

In a prominent state university a young man of exceptionally clean habits found himself in a predicament from which he extricated himself with courage.

He had been initiated into the most prominent fraternity of the institution. One evening in his freshman year he was called up by a brother who

said he had a couple of friends who had just come to town, and he was desirous of introducing them. The young man was asked to meet them at a certain restaurant. Keeping the appointment he was ushered into a back room by a chinaman whom he met at the door. In this room he was introduced to two girls and the four sat down at a table. Wine was ordered by the fraternity brother. The young man had prided himself on his high principles and clean habits. As soon as he took in the situation he arose in indignation and said: "Evidently you are mistaken in your party. My life has heretofore been kept clean and my lips have never touched intoxicating liquor, and God helping me I'll keep myself straight. Good Night!"

At three o'clock in the morning he was visited in his bed chamber by two brothers. "We have come" they said, "to demand an apology for your treatment of your brother and to chastize you for your insolence."

"You may go as far as you like and I'll go with you all the way, but there will be no apology and no beating up. Go ahead with your game."

The defiant attitude of the young man enraged because college men should demand an apology from him because he had kept himself clean, protected him from further annoyance. There was no apology and no chastisement.

That such an incident should even be possible in college circles is a sad commentary on the low morality of some fraternities.

CHAPTER XII.

THE WHITE SLAVER STILL AT WORK.

65,000 Girls Disappear Yearly — A Gruesome Story — Listen to the Cries of Victims — Country Girls in Danger — A Partial List of Victims — A Few Cases of White Slavery — Prominent Men and White Slavery — A Story from Detroit — Mamie's Best Patrons — Fourteen-Year-Old School Girl Kidnapped — Leaves No Trace — Girl Stolen by Slavers Near Death — Taken to Hotel — White Slave Victim of Man.

Does White Slavery still exist? The problem of vice is age long. The necessity of fighting it is always present. Every community has its men and women of perverted sex impulse. Men will always be found who are ready to buy and sell girls for profit. Under the Mann Act over 500 cases were prosecuted last year. Many more cases eluded the authorities.

The organized traffic in girls, a national and international industry a few years ago, has largely been broken up. There still remains, however, much trafficking in the souls and bodies of girls for sinful gain.

In a dispatch from Berlin the following story is told:

“The largest white slave ring of the twentieth century, according to the Berlin police, was crushed today when a number of men and women procurers were arrested in Berlin and Frankfurt. This group alone obtained 400 girls, whom they sold to keepers of disorderly houses in the occupied zone.

“According to the police, the white slave traffic, which before the war was well under control throughout Germany, went out of bounds following French military orders establishing disorderly houses throughout the zone of occupation for the use of French troops.

“Hundreds of women were sent to Frankfurt under the pretense of work as housemaids or factory hands. Agents of the ring in Frankfurt took the women to various towns along the Rhine, where red light districts were established.

“The police obtained evidence on which the arrests were made during a fight in a Berlin night club over the price to be paid for a batch of girls. The procurers usually paid 1,000 marks, about \$14.00 per girl.”

Girls Who Disappear.

It has been stated that 65,000 girls disappear in the United States each year without leaving a trace of their whereabouts. Most of them go to the big cities, and their fate is an unsolved mystery.

In several abandoned red light districts, deep down below the surface, have been discovered from time to time, human bones. This may explain where some of the girls have gone.

A Gruesome Story.

The following gruesome story published in a metropolitan newspaper has more truth than fiction in its suggestions of mysterious murders in the districts where once white slavery existed unmolested by city officials.

"Sinister tales of murder and violence in the days of the old 'red light' on the West Side aroused their skeletons yesterday when workmen digging in the street at Washington blvd. and Halsted street uncovered two mouldering skulls.

"Capt. ——— and a squad of detectives from Desplaines st. station rushed to the spot. Capt. ——— ordered the workmen to dig more deeply on the possibility of finding other parts of the skeletons. The skulls were held for inspection by the coroner's experts.

"'In the olden days this used to be a mighty tough neighborhood, and many a man disappeared mysteriously,' declared Capt. ———. 'It was a hangout for the toughest sort of criminals—men and women, too, who would not hesitate at murder on the slightest pretext.' The skulls were found buried eight feet deep. The depth disposes of the possibility that the skulls were abandoned by medical students.

"They may be the silent answer to one of those old tragedies of the levee days."

One of the most prominent clergymen of Chicago has officiated at the funerals of three young men, sons of most prominent families, who were murdered in the old red light houses. If men were murdered, how many women whose lives have been ended in the cruel slavery of these places, may be well imagined.

Without doubt many of the great army of lost girls are lured into places of ill-fame, and become the prey of white slavers. Caught, as wild animals

are caught in a steel trap, they are held in a bondage as cruel as ever humans suffered.

Listen to the Cries of Victims.

If America could but hear the agonizing cries of her entrapped girls! If parents and young women could only know the dangers lurking in the cities! If young girls could but see the devilish keepers of dens—Satan's salesmen of vice—lying in wait to procure fresh stock for their market—then the warning cry would be heard in every town and village from which come annually the new enlistments for the great army of the lost.

The newspapers contain, almost daily, stories of the disappearance of young girls, their entrapment, the court trials of panders, the suicide of the others whose only solace seems to lie in death.

Country Girls in Danger.

It is estimated that 65 per cent. of the girls who enter the life of vice come from country towns. Through the lure of romance or adventure, in search of employment, these girls come to the big cities. Sometimes they are met at the depot by the attractive stranger who persuades them to accompany him by promise of work.

Often a stylishly dressed woman will accomplish the downfall by ingratiating herself into the confidence of the girl, ignorant and friendless in a strange city.

Not enough clean and wholesome boarding houses are provided for young women. Because of this lack, young women are sometimes compelled to live in houses of questionable reputation where they often become victims of their surroundings. With the great influx of young women into the fields of business and industry, it becomes imperative that more adequate boarding facilities be furnished for their health and protection. Young men can take care of themselves in a great city with far more ease and less danger than women, yet our cities have yet to provide for girls the splendid hotels and lodging houses which now are open in all large cities for the young men.

A List of Victims.

Through the auto, the promise of work or marriage, bad surroundings, or economic pressure, the white slaver still continues to find victims for his nefarious business. In a great city this year of our Lord 1922, one observer declares that there are in different houses of ill-fame which he has visited, these numbers of girls:

House No.	1—18	Girls	House No.	6—12	Girls
"	No. 2—	9	"	No. 7—	8
"	No. 3—	3	"	No. 8—	8
"	No. 4—	11	"	No. 9—	7
"	No. 5—	11			

(The names of streets are withheld.)

Cases of White Slavery.

Here are just a few cases which may serve to illustrate conditions.

In Chicago.

A girl on her way to work in Chicago accidentally broke the heel from her shoe. A man observing her trouble, offered to take the girl to a cobbler's shop that she might have the heel replaced. "My wife is here and you can ride with her in the machine," said the man. The ride ended at the doors of a house of ill repute where the girl was held a prisoner for several months, until the police raided the place and rescued her.

The following cases are reported by the New York Civic League.

In Troy.

A girl from Detroit, Michigan, came to work at Watervliet, N. Y., but roomed and boarded in Troy, nearby, where she met a smooth, suave white slave procurer, named McGuirk, who pretended to make love to her. She believed him to be sincere and they were married by a prominent Methodist pastor of Troy. McGuirk took her directly from the wedding to a well known house of prostitution on Sixth Avenue, Troy. The next day all her clothing was taken from her and she was furnished a kimona by the Madam of the house and was compelled, under threats, to receive men in her room, and turn over the receipts to the procurer and the Madam.

Immediately after the marriage McGuirk began to give her heroin tablets for every slight ailment, and in few weeks she was a confirmed drug addict and was completely in his power. Then, he took her to another house where he rented a room that he might get all of her earnings. Next he compelled her to go out on the streets and solicit men. Later he beat her for not earning more money. This aroused her and she wrote to a relative in a nearby town for help. This relative came at once to our Civic League. We took up the case and got her rescued and taken to her relative's home where she stayed for some time under the care of a physician. Then she was sent back to her parents.

In Albany.

Another case, an orphan girl at Poughkeepsie, living with her aunt, with whom she had quarreled, was enticed to Albany by a man with evil purposes, who promised her a good position there as stenographer. He took her to a rooming house in the worst section of Albany, occupied by women of low character. Then he took her to get the promised position, but to accept the position would oblige her to live an immoral life with her employer, which she resented. She took a job in a store.

One evening she was induced by one of the girls in the house where she roomed, who was evidently in collusion with the man who brought her to Albany, to go into a hotel barroom and take her first drink of wine. A kind hearted detective there, seeing the

efforts to ruin this innocent girl, reported the case the next day to our Civic League. We moved swiftly and were able to reach the girl and convince her of her danger, and with the help of a clergyman we succeeded in getting her out of this house and helped her to a good position, which she held until later, when she was happily married.

In Albany.

One more case in Albany, a man twenty-six years old, who was suspected by the police of being a white slave procurer, was keeping company with a girl of good repute eighteen years old. Later he proposed marriage to her. He said he had a wife but expected a divorce in a few days. The girl's mother strongly objected to the man's keeping company with her daughter, but she was infatuated with him and met him secretly. The mother came to our Civic League with her troubles, having heard of our success in similar cases. We looked up the character of the man and then went to see the girl in the presence of her mother. The girl was obstinate, and said emphatically that she was going to marry him.

Our League's representative soon found another girl, nineteen years of age, with whom this man was also keeping company. We got in touch with this other girl also and told her about the character of the man. She thanked us and refused to have anything more to do with him. We then told the first girl about the second girl. She was so enraged that she was almost ready to "kill him." When she

learned the real character of the man she indignantly scorned any further attention from him. Thus two girls, instead of one, were saved from the clutches of this white slaver.

Prominent Men and White Slavery.

Often white slaves held in houses of ill-fame are the victims of the lust of some of the most prominent men of the community. Several municipal judges were recently caught in a raid on a stag party where the vilest of indecencies were committed by young girls who were compelled by their so-called managers thus to debase themselves.

There is a report current about one American city that a photograph has been seen with the Mayor sitting on the lap of one of the most notorious characters of the underworld.

A Story from Detroit.

Here is a startling story which recently came from Detroit. It shows something of the social standing of groups of men in all large cities whose lustful desires demand that the supply of white slaves be continually kept up by new recruits from the fresh young girlhood of the country. This story may be duplicated in cities from coast to coast.

“Leading club and society women here are aflutter over the contents of a little book which Prosecuting Attorney Wilcox today locked into his office safe.

The book contains twenty-four names of men prominent in club and society life, and two of whom are candidates at the election Tuesday.

It is reported the twenty-four men are arranging to leave—at once to spend a few Autumn days in the woods of Canada. They will remain in the woods, it is assured, until after Friday, when Mamie ——— goes on trial under charges of procuring.

Mamie's Best Patrons.

The little book was seized in a raid on the ——— woman's establishment. According to Miss ———, head of the women's police bureau, into whose hands the book first fell, the names make up a "Blue Book" list of the ——— woman's regular star visitors.

Since capturing the book, Miss ——— has been delivering speeches before a number of women's clubs.

"There isn't a man on Mamie ———'s list who is not prominent," Miss ——— said in an address before the ——— Club.

Mrs. ——— of the ——— Women's Citizens' League, attempted this suggestion:

"We demand that Miss ——— publish these names. Unless she is ready to announce them she has no right to make the charges."

"But," comes back Miss ———, "a number of prominent clubwomen have asked me to withhold publication of the names."

"Then," urged Mrs. ———, "publish the names of the women who asked that the list be suppressed

as well as the names of the men. The statement casts a slur on the names of our husbands. In justice to those who are innocent the names should be announced."

But Miss ——— has shifted responsibility to the prosecuting attorney, and thus far he has refused to make a comment.

An English Girl in Danger.

A young lady from England traveling westward found she had a few hours to wait between trains. Approaching a taxi driver in one of the great stations she asked him where she could go to spend an hour or so with profit. She was taken to the Recreation Pier. While watching the crowds a man approached her and entered into conversation. Unsophisticated as the girl was she consented to allow the man to accompany her to the railroad station.

While on their way across the city, they stopped at a corner and were joined by another man. Soon a policeman approached and the second man fled. The policeman arrested both the girl and the other man. It was some days before the girl could sufficiently explain her position so as to convince the courts that she was innocent of any wrongdoing. The man with whom she was journeying was one of the most notorious characters of the city, and undoubtedly had evil intentions. He had been a procurer, and if the policeman had not arrived in time would probably have added another girl to the long list of "lost, leaving no trace."

Another story that illustrates the constant dangers surrounding the lives of young girls in certain sections of large cities is here told by a metropolitan daily, the names being withheld for obvious reasons:

A Fourteen Year Old School Girl Kidnapped.

“Stranger” Being Sought by Police in City-Wide Search.

Police sought a 14 year-old school girl yesterday in the belief that she has been kidnapped by “white slavers.”

The girl, a pupil at the ——— school was lured from her home ——— No. ——— street, Saturday afternoon.

It is feared she is either being held against her will somewhere in Chicago or that she has been spirited out of the city.

A man about 45, who lived next door, is also mysteriously missing.

City-Wide Search.

Captain ——— of the East ——— avenue police assumed personal charge of the search.

He ordered detectives to watch all railroad stations and sent squads throughout the near ——— side foreign colony, seeking trace of the girl. Her description was flashed to every police station in the city.

———, the girl’s father, reported the disappearance and told of the mysterious stranger, a foreigner, recently seen in the vicinity of the ———

home. Mrs. ———, he said, told him that neighbors reported seeing ——— talking to the man. Saturday morning the father warned her not to have anything to do with the stranger.

Fails to Reach Church.

Saturday afternoon the girl started for ——— cathedral. She has not been seen since. Detectives learned that she failed to reach the church.

The girl's mother is under the care of a physician as a result of her daughter's disappearance.

"Loretta is a good girl," said her father, "and I can not help fearing that she has been kidnapped. She would never leave home of her own accord. I am afraid she may have been drugged and is held somewhere against her will."

Detectives learned that the man to whom she was seen talking recently engaged a room in the house next door to the ——— home.

Leaves No Trace.

He made inquiries about the child. When they visited his room yesterday they found that he had departed hurriedly, leaving no trace behind him. The owner of the rooming house was questioned but could give no information about him.

Girl Stolen by Slavers Near Death.

One month ago last Saturday Loretta ———, 13 years old then—she's had a birthday since—left home at —— North La Salle street to go to confession in ——— cathedral.

Last night Loretta lay dangerously ill in the County hospital. A mysterious man, with a police record, was guarded in the East Chicago station, with the neighboring folks muttering sinister things along the walls outside.

In spells of consciousness Loretta moaned her story.

"I started for confession that afternoon," she said. "But the church was crowded, so I walked around a bit. It was such a nice day. I met a man and thought it would be no harm to ride a bit with him. At Lake Shore drive and Chestnut street he tried to mistreat me and I got out and ran away. Near the pier I met a man who drove me down to a hotel at ——— Indiana avenue and paid for a week's room rent.

"He went away and phoned to me once or twice."

Taken to Hotel.

Police say that an underworld character known to them as "Short Life" shortly afterward came for the girl, took her to Chicago Heights and introduced her to William ———, ——— West 24th street.

———, Loretta alleges, put her in a hotel called the "School House."

After a week of torture she escaped and wandered to Wauseka, Ill., where a Samaritan took her in for two days, then took her back to Chicago Heights to send her to Chicago. ———, it is alleged, saw them on the street, drew a revolver and took her away from her friend.

Man is Frightened.

Police say that Gilmeo became frightened at the girl's illness and brought her here to the ——— hotel, ——— West Madison street, for treatment. He registered himself as "Jim Gilton" and her as his sister, "Miss Gilton."

Soon the proprietor, ———, became suspicious and pried the girl's story from her. In a few minutes, while "Gilton" and a friend were absent from the hotel, he had her in a cab and on her way home.

Last Sunday night, while the parents were eating their lonely supper, the door opened and little Loretta fell across the threshold in a faint. She was taken, desperately ill, to the county hospital.

They are Arrested.

Sergts. Louis Klapzzo, Michael Toohy, George Leonard and Thomas Baynes of East Chicago avenue police went to the hotel, and while one posed as a night clerk, the others waited for Gilmeo and his friend, ———, to return.

When the men came in the policemen after a short battle subdued them.

White Slave Victim of Man.

A month ago she disappeared. Yesterday she staggered home, dying from alleged mistreatment in a Chicago Heights hotel. Loretta is 14 years old.

Book III—Special Phases of Demoralization

CHAPTER I.

THE TRAVELING CARNIVAL CURSE.

REV. O. R. MILLER, A.M.,
Superintendent, New York Civic League, Albany, N. Y.

Seek Local Protection against the Police—Nude Exhibitions—Shock-
Aftermath—Spreading Corruption among Thousands—Some Stirring
Experiences Fighting Carnivals—District Attorney Acts—Officers Hesitate—A Fighting Preacher—The Immoral Shows with the Carnivals.

The traveling carnivals, now operating in every part of the United States are, we believe, among the chief contributing causes to the gambling craze now sweeping over our country like a great devastating scourge, and to the increase of immorality among the young men of the country.

In our long experience in fighting these evils we have never known of a traveling carnival company which was not largely a combination of gamblers and lewd women. The demoralizing effect of such carnivals is seldom realized by the good people of the town. The disastrous results to the moral and physical health of the young men where one of these carnivals spends a week can not be eradicated by the efforts of the churches in a whole year.

Seek Local Protection Against the Police.

Why do these traveling carnivals always come to a city or town, as they do, under the auspices of some local organization? Why do they not come on their own merits, like a circus or a theatrical company? Why do their advance agents always look up the officer of some local popular organization, under whose auspices they arrange to come and to which they give a specified sum, or a percentage of the receipts?

Ostensibly they come under such local auspices in order to enlist the interest of more local people who will help to make the carnival a financial success. But circuses and other traveling shows do not have to give up part of their receipts to some local organization in order to make their appearance in a town a financial success.

The real reason why traveling carnival companies always come to a town under the auspices of some local popular organization is because they all violate one or more sections of the State laws which prohibit lotteries, games of chance, gambling and indecent shows, and they need the influence of some local organization to protect them from police interference.

Three-fourths or more of the various devices used at these carnivals to induce people to spend their money are nothing but lotteries and games of chance. There are usually a score or more of tents or booths devoted to lotteries or gambling in some form, such as paddle, spindle and roulette wheels, and a great variety of other gambling devices on which the

people place their money, taking a chance to win one of the prizes offered.

Many carnivals have a special tent—or a car, called by them a “privileged car”—devoted to gambling, to which the professional gamblers connected with the carnival invite men and fleece them out of their money.

From the standpoint of local business these carnivals are not profitable. They bring little or no money to the business men of the town, but they take large sums from the town when they leave, often taking money spent by people who have not paid their local bills.

Nude Exhibitions.

But a more serious matter even than the lotteries and gambling at most of these carnivals is the indecent shows given in a tent “for men only” by lewd women who are sometimes absolutely nude and at other times almost nude. It would seem as if the very announcement of a show given by women “for men only” ought to be enough to condemn it in the minds of all decent people.

The uniform testimony concerning these “women shows” is that they are given by immoral and diseased women, and that in many cases these women room in tents on the carnival grounds. Many of them solicit men not only in tent during the shows but also at other times. Some of the women sell nude pictures of themselves and they receive men callers in their sleeping tent after the

carnival closes, which is usually about midnight, and frequently they, or their confederates rob their victims of cash and jewelry.

Shocking Aftermath.

These carnivals leave behind a shocking aftermath of venereal diseases. A few weeks after a carnival left a well known town of about four thousand population in New York State, it was reported that the local physicians treated more than a hundred young men of the town for venereal diseases which they contracted from the carnival women during the week the carnival was there. Yet many of these young men will become the future husbands of pure, trusting young women of that town. What untold sorrow, pain and domestic tragedies await them!

One carnival stayed two weeks in a certain Pennsylvania town of about four thousand population, and some time after it left there, a local Christian physician made a careful personal canvass of all the physicians in town and got an exact record of the number of cases of venereal diseases that each was called upon to treat as a result of the carnival, and there were 342 cases! And the saddest phase of the tragedy in this town was that many of the victims were boys from fourteen to nineteen years of age!

In many cases a local crime wave follows a visit of one of these carnivals to a town. In some instances the Board of Health of a city has forbidden the coming of any more carnivals because they leave a trail of venereal diseases behind them.

Many cities and towns are shutting out these traveling carnivals altogether, either by the passage of an ordinance prohibiting such carnivals or by the Mayor or the Police Department refusing to allow such carnivals to open up within the city limits. They have learned by past experience that even when the carnival managers sign a contract to have no lotteries, gambling or indecent shows, that they always go ahead and put on part or all of these things, showing that even their written agreements are of no value.

Spreading Corruption Among Thousands.

The above indictment of traveling carnivals may seem to those not familiar with the subjects to be overdrawn, but the writer of this article knows whereof he speaks. In his fight against carnivals during the past six or seven years he has visited many of them and seen performances at the "women shows," a description of which would be unprintable, or if printed it could not be sent thru the United States mails. They are shocking beyond all expression and thoroly demoralizing to every young man who attends them—and thousands are attending them every day.

These carnivals are ordinarily held in a city or town park, or in a vacant lot, or at the edge of town; but in the fall they get into many county and agricultural fairs and run a demoralizing midway performance.

An increasing number of these traveling carnivals are also being run in the winter time, not only in

the Southern States but also in the North—in the winter in the North being held in large halls in cities and large villages. Hence their blighting influences are coming to be felt thruout the entire year in all parts of our country.

All friends of decency, law and order and of good citizenship should do everything possible to prevent permission being given to have such a carnival come to their town; but if it is permitted to come it should be carefully watched and the illegal and demoralizing features suppressed.

The New York Civic League, Albany, N. Y., has gathered and published much valuable information concerning the evil character of these traveling carnivals, sample copies of which literature it is always glad to send free, upon application, to any person opposed to gambling and impurity among young men and who is interested to help prevent the coming of one of these carnivals to his community, or to have its evil features suppressed if it should come.

Some Stirring Experiences Fighting Carnivals.

These carnivals usually come to a town or city, under the auspices of some local organization, thus making it doubly difficult for local friends of decency and morality to take the initiative in fighting them. As a result in the summer time almost every day come letters and telegrams to our headquarters at Albany, from pastors and others appealing to us for help, to prevent or close up these demoralizing carnivals.

District Attorney Acts.

We went to one County Fair, last fall, at the call of the local pastors and found the whole midway given over to gambling and lotteries of all kinds. We telephoned the District Attorney twenty-seven miles away. He hurried over there in his auto, issued warrants, and had all the gambling and lottery people, men and women, arrested and brought into court. The gambling instruments were all seized and destroyed, and finally when the carnival crowd left town they were warned by the District Attorney never to return. The ministers and decent people of the town were greatly pleased with our swift and effective work in closing up that carnival.

Officers Hesitate.

At another Fair our Superintendent found many gambling and lottery devices in operation. The Sheriff, Deputy Sheriffs, State Troopers, and the Fair Managers were gotten together there. Our Superintendent called upon the Sheriff, then the Deputy Sheriff, and finally the State Troopers to stop these open and flagrant violations of our State law. They all shrugged their shoulders and hesitated. Finally, a crowd gathered around, and began to threaten our Superintendent and hurl contemptible insults upon him; even the officers took a part in this shameful proceeding. At last, our Superintendent, knowing his rights as an American citizen, turned upon the crowd and said, "Now, just cut that out. I don't have to take

the insults of any man in this crowd, from the Sheriff down, and I won't. I know my rights and I know your duties. A crime is being committed on this Fair ground, and I demand that it be stopped. If you officers do not stop it, I will get an order from the Court and I will go thru this carnival and make it look as if a cyclone had struck it, and when I get through with you officers I will make you "look like thirty cents" for your refusal to do your plain, sworn duty in the presence of crime. I know these carnival companies. I never saw one of them yet that was not made up of a bunch of crooks, and I don't care if the manager is here in this crowd now, altho I do not know him, personally."

A Fighting Preacher.

The carnival manager was there and he pushed his way thru the crowd and rushed up to our Superintendent, and shaking his fist under his nose said, "Do you call me a thief?" Our Superintendent replied, "No, I only called you a crook." The Carnival Manager turned to the Sheriff and said, "I want this man arrested." The Sheriff asked, "Do you want to swear out a warrant for him?" And he replied, "Yes, I do." Our Superintendent said, "All right, Mr. Sheriff, you don't need any warrant for me. I have committed no crime, but this Carnival Manager has; bring him along with us. I want to prefer charges against him for a felony, a state's prison offense, which he has committed here today. Bring him along."

But while they were discussing the situation the Carnival Manager sneaked away thru the crowd and hid and could not be found the rest of the day. He had probably "gotten away" with that bluff in other places by threatening to arrest preachers, and other decent people who attempted to close his carnival. But his "bluff was called" on this occasion, much to his discomfiture. Our Superintendent knew the law and the court decisions, and compelled the officers to close all the illegal things of that Fair.

The Immoral Shows with the Carnivals.

In a central New York city where we visited a carnival, our representative found a very immoral woman's show "for men only." He called upon two policemen, nearby, to close it. But they said the show was all right for they had visited it earlier in the evening. But our man knew the vile character of the show and would not be hoodwinked by the police, but demanded that they close it immediately, or he would report them to the Chief of Police. They closed the show.

The carnival manager came rushing out to our representative and said, "What is the matter with my show?" Our man replied, in blunt English, to the scoundrel, "You dirty skunk, you ought to be sent to State's Prison for giving such a show as that." This angered the Carnival man and he shouted, "Don't you call me names, or I'll smash your face. I'd smash your nose this minute if it were not for those glasses." Our representative

said, "You need not worry about my glasses. You will have enough to worry about before I get thru with you. I am going right now to swear out a warrant for your arrest, and if I have my way I'll send you to State's Prison." That was between 10 and 11 p. m. However, our representative was unable to get in touch with the City Judge and secure the warrant that night. But during the night the guilty, frightened carnival manager broke camp and piled all of the carnival equipment on trucks and left the city before daylight, thus illustrating that revised, old proverb, which we have often found true, viz: "The wicked flee, when no man pursueth, but he does make better time when somebody is after him."

Many of these carnivals have shows, "for men only," that are unspeakably vile and disgusting, utterly unprintable and, in fact, so coarse and lewd that we have never dared describe them even to men. In some instances women absolutely nude have appeared on the platform in these shows before a large number of men, especially young men, and performed vile stunts that would disgrace Hottentot land. We could fill many pages of similar experiences we have had fighting these gambling and immoral carnivals.

CHAPTER II.

THE PUBLIC DANCE HALL MENACE.

JOHN J. BIRCH, PH.B.,

Superintendent, Educational Department, New York Civic League.

The Sex Appeal — The Movie, Liquor and Tobacco — Encourages Gambling — Evil of the Public Dances — Rid the Town of the Public Dance Halls — Furnishing Girls to Patrons — Two Hundred Fallen Girls — Legislation against the Public Dance Hall — Important Regulations — Undue Familiarity Not Permitted.

At the present time there is no moral problem of greater importance confronting the American people than that of the public dance halls. There is scarcely a city or village in the United States which does not have its portion of them and the full share of moral degradation and vice as accompaniments thereto. During the last few years, there has been a gradual but steady lowering of the dancing standards and a loosening of the ties that formerly bound all right thinking people to ideals that were the power and strength of the community, until now the situation has become so pronounced that public sentiment has been aroused in strong opposition.

People are asking what is wrong with the dancing today? We are told it has been the favorite recreation in all classes of society since the days of antiquity; yet during all the intervening centuries no such unanimous protests have been made before.

Sex Appeal of Modern Dance.

The flagrant evil associated with the modern dances is that they seek expressly to arouse the passions. The various steps and poses are invented with "devilish ingenuity" to excite the sex instincts, without which the dance would soon become unpopular. Unquestionably the appeal is to the lower instincts. The partners execute lascivious, erotic pantomimes as they stretch in dreamy poses, wrapped in each others arms. When they wriggle, bounce, canter, glide and hesitate in executing the steps of the modern dances, they represent a fancy hugging set to music, and the lascivious protrusions and contortions of the abdomen together with the entwining of the limbs and the gentle swaying to and fro cannot be misconstrued even by the tyro. In our over-sexed age with its satyric men and nymphomaniac women, the modern dance with its close embrace seems to attain complete detumescence.

Brothel Dances.

A great majority of people go to dances for the very purpose of being stimulated. If a man cannot arouse the passions of his partner he is classed as a "dead one" and will not be given a second dance. Likewise if the partner does not satisfy a sense of gratification another one is soon selected. These are lamentable conditions, but the popularity of "Moonlight Dances," as creating an atmosphere conducive to liberties; the "Pajama Parties," with dancers clad in closely drawn silks disclosing a sylph like form;

the "Toddle," with its immoral features and the "Camel Walk," with its suggestiveness, warrant this statement. The nauseating fact is that many of these obnoxious dances have been imported directly from the brothels of South America where they first originated. The American people have accepted into their culture those dances which are only indulged in privately by members of the lowest status of society, where they originated.

"Check Your Corsets."

Some of the public dance halls have fallen so low as to have a side room over which is a conspicuous sign "Check Your Corsets Here." Thus dancers say it is easier to "become more in perfect physical harmony" with the excitement of the dance. Hotel men deny that they ever permitted patrons to remove their undergarments, and mothers appear shocked at their daughters for doing such a thing. This spirit of vulgarism has crept into the minds of our young people to such an extent that girls attending high school dances in certain cities have revolted against wearing corsets at their dances because the boys refused to dance with them and called them "Old Ironsides," "Crowbars" or similar suggestive names. If a refined girl were alone with a man in a drawing room and he offered the familiarities of the ultra dance, she would resent them as insults; but they are accepted without question on the dance floor.

High School scandals have grown tremendously in the last few years as has been proven by the start-

ling stories told by school girls of Syracuse, Binghamton and other cities in Central New York, to say nothing of the mass of facts which will never be brought to light, but will forever remain in the minds and hearts of parents and children. Public dance halls to which girls in their teens are admitted without chaperons played the leading role, while in the background were the abbreviated dresses and the wild auto rides ending in midnight suppers at fashionable roadhouses.

When boys and girls at the age when sex impulses run hottest; before judgments have been developed; when will and knowledge to combat strange new desires are absent, or when supervision is either entirely lacking or is superficial freely mingle in close embrace, calamity is generally the result.

Evils of the Public Dances.

At a recent meeting of the National Educational Association held at Atlantic City, there was no topic which aroused more profound interest than the moral dangers threatening the young life of to-day. From the earliest times, dancing has been intimately associated with the vices which tear down and destroy the human race. The whole psychology of the public dance is disastrous. Hugo Munsterburg, Harvard's noted psychologist, has said that the modern dance is erotic and heightens the love of excitement. Its influence upon the young people is demoralizing and there is something utterly wrong with these commercialized places of amusement.

A noted dancing master of Chicago who has done much in remedying the dance hall evils of that city has said that "Dancing as it is indulged in to-day is a greater menace to the welfare of our country than liquor, before or after the passage of the Volstead Act and it is a greater menace even than segregation of vice." It involves ten per cent. of the population, or more than 10,000,000 people, and anything which is radically wrong with so large a per cent. must necessarily effect us all to some degree, depending on circumstances.

Rid the Town of the Public Dance Hall.

A Police Justice, speaking at the Seventh Annual Conference of the New York State Association for Magistrates said that if each of them took home with him the idea that he must rid his town or city of cheap dance halls, one of the main sources of evil would be wiped out. Mayor Fitzgerald of Boston, when asked to close some of the objectionable dance halls of that city blamed society for the evils of the public dance halls. He is quoted to have said that society dances eclipse in boldness anything attempted in public halls and were mainly responsible for abuses developed in dance halls.

But regardless of what people may say, the close handling of the dance is bound to germinate impure thoughts and feelings. The vice that develops in our ball rooms sooner or later sends our boys to hotels and houses of ill fame to satisfy a craving which is the call of nature prematurely aroused by

close contact with the opposite sex. The police of many cities are quoted as saying that rooms near public dance halls for rent with no questions asked, fill up rapidly with couples after the dance is over. This indeed is a lamentable fact, but its truth is indisputable.

In New York City the night life is becoming wilder and the cafes and "clubs" are open until the breaking of the dawn, at which places exhibition dances are given by nearly nude entertainers. The costumes often consist of a none too large brazziere or scanty bodice held in place either by a small shoulder strap or a single layer of chiffon, and a loin cloth from which is hung a silken fringe or shirt consisting of fringe or strings of beads to complete the attire.

Furnishing Girls as Partners.

The most vile dance halls of the large cities are those where the management furnishes partners for the men. Upon paying an admission fee a certain number of tickets are given to the patron. At these places there are from fifteen to twenty buxom girls of various ages, each corsetless, and the majority of them immodestly and indecently clad. A man selects the girl he desires to dance with, and it is her duty to dance with him. The men are implored to dance for after each dance, which lasts not over three or four minutes at most, the gentleman must give his partner one of the tickets which he received upon entering. She then returns to her station at the

end of the room to await the next partner. The girls turn their tickets in at the end of the evening and receive from four to six cents for each one. Because of the small sum, it would be quite impossible for a girl to earn over two or three dollars per night, even though she danced every dance the whole evening. To earn this amount it would be necessary for her to dance over a distance of from ten to twelve miles, which would be equivalent to walking fully twice that distance. This is nothing less than the lowest sort of debauchery, for the girls must allow great familiarity, because if they do not, the men will not dance. In some cases the display of immodesty is the method used by the girls to secure their partners or engage them for a second dance. Such places are training ships of prostitution and graduate schools of infamy and vice. The general public is ignorant of the nefarious devices used by workers of iniquity. Nearly every prostitute is a perfect dancer and has some subtle manner of coercing and influencing men into their sink holes of iniquity. Girls who are paid this low wage invariably have illegitimate means of supplementing their earnings by the use of the dance as an increment thereof.

The largest number of public dance halls to which the greatest number of people go, are those where an admission fee is paid by a couple for dancing, or by a single individual with the object of meeting a partner at the hall. Some of these halls, in addition to the main floor, have several balconies; thus

affording sufficient space to accomodate several thousand dancers during a single evening. The dancing is not as vulgar as in the other type of halls but many of them have dimly lighted, elaborately furnished rest rooms where the couples can remain when they are not dancing. This perhaps is the most dangerous type of halls, for they become the common meeting ground of men and women of all ages and characters. Women of the streets mingle with men and boys of clean characters, while men of the underworld associate with pure innocent girls and carry on their nefarious schemes. The lights, the music, the rest rooms for sociability and the close embrace of the dance at a time when the mind is fatigued and consequently the power to resist evil forces is lowest, is most conducive to vice and immorality.

Two Hundred Fallen Girls.

After an interview by a specialist with two hundred fallen girls in a large city some time ago, one hundred and sixty-three stated that they had started lives of shame because of the influences of dancing schools and ball rooms; twenty because of drink given by parents; ten from willful choice which was caused by low wages, and seven from abuse and poverty. A prominent clergyman of New York City who has extensively studied the problem says that nineteen of every twenty girls who have fallen into lives of shame confess that the dance was their first downward step. The vice commissions of many of

our large cities report that when immoral resorts were maintained, dancing was encouraged, even where there was not a suitable room or music. The madam well knew that the dance increased her iniquitous business.

Legislation Against Public Dance Halls.

The task of safeguarding the perilous recreational hours certainly is herculean. Crime develops because things are not held in check which have a tendency to encourage criminal life. The control of leisure must be given first consideration for it is during the leisure hours that there is opportunity to do evil deeds. The solution of our modern problems lies in a proper consideration of recreation, amusements, and the advantageous use of leisure time. Many of the large cities not only of the State but of the nation have enacted strict dance hall ordinances which have been more or less effective. Others have established recreational commissions which have performed a meritorious task; but the defect of all such is that they are only local and their scope very limited.

Public sentiment has become so fully aroused in New York State that the New York Civic League of Albany, N. Y., had a bill introduced in the last Legislature for the strict regulation of public dances and public dance halls. This is one of the first efforts made to get a state to take constructive legislative action in an endeavor to alleviate the evils of public dances.

This New York bill provided for establishing a Public Amusement Commission, consisting of five members who shall be appointed by the Governor by and with the advice of the Senate, with power to supervise dancing and other public amusements, except theatres, vaudeville and motion pictures, which are already controlled by law. This commission is not only given power to make rules and regulations but to provide for supervision and inspection of all public dancing.

Important Regulations.

All owners and lessees of places of public amusement which are used for dancing must secure a certificate of registration, after such places have been approved by the Public Amusement Commission, before any dance or public amusement can be given therein. No certificate of registration shall be given to any person of known bad character, gambler, keeper of house of ill fame or to a place frequented by disorderly persons.

Public dances or public halls where an admission is charged and the public is promiscuously invited, shall not be held except there be in attendance throughout the dancing, either a policeman or matron appointed by the mayor, town executive or the commission. The duty of these officers is to see that the provisions of the law are complied with. They have the power to arrest and prosecute any and all persons violating the same. They may stop at once any dance where the proprietor fails to compel the patrons to observe the regulation rules.

In the semi-public dances such as dancing schools, parish houses and clubs, the regulation is only thru the power of visitation of inspectors who have been appointed and no person shall deny or refuse such inspectors admission thereto at any and all times while the same is being used for a dance or public amusement. It does not plan to interfere with local ordinances or city charters which regulate dances, but seeks to secure the enforcement of these regulations thru the commission to provide for the strict regulation where there are no local ordinances on dancing.

The direct aim of the bill is to eradicate the evils of the public dance. To do this, it forbids disorderliness, gambling, and the possession and sale of habit forming drugs or intoxicating liquors. It also prohibits the attendance of disorderly persons, persons indecently dressed, procurers, persons known to be immoral or intoxicated. The bill fixes midnight as the hour for closing these places in those cities which have no local ordinances governing public dancing; but permits New York City and other places where there are local ordinances to extend the closing hour beyond midnight. Young unmarried people under seventeen years of age are not permitted to remain later than nine o'clock unless accompanied by parent of guardian.

Undue Familiarity Not Permitted.

Undue familiarity between partners is not permitted. Dancers must at all times keep their bodies

and faces free from each other and no dance of vulgar or sensual character shall be indulged in. The aim here is to eliminate cheek to cheek dancing which is said to have been so popular in the western part of the United States. The dancing must not consist of shaking or jerking of the upper body as characterized by shimmy or exceptionally long or short steps as in the "Camel Walk."

Dancing which is characterized by movements above the waist rather than from the waist down, or which consist of suggestive movements is not to be allowed. These rulings would eliminate vulgar Jazz music which influences dancers to use jerky half steps and immoral variations together with the "Grizzly Bear," "Camel Walk," "Toddle" and "Shimmy."

The bill provides that the hall or place where the dance is to be given shall be brilliantly illuminated, thus eliminating the "moonlight" dances with their undue liberties and vulgarisms.

The couples are not allowed "pass out checks" and those leaving the hall temporarily must pay full admission fee upon their return. To further strengthen this feature no license is to be granted for a dance in any hall which has easy communication with any place having so-called "private apartments" or "private rooms" furnished apparently for other than legitimate business purposes.

Any proprietor of a public dance hall or manager of an entertainment where dancing is the principal feature of the program, shall be fined fifty dollars

for the first offense against this law; and for the second offense, either a fine not to exceed two hundred and fifty dollars or imprisonment for thirty days or both and in addition upon conviction for a second offense, the license of the person, firm or association violating the same shall be cancelled and revoked.

Such a law as this should very materially help to remedy the evils of the public dance halls. There are many drastic provisions of the bill telling couples how to deport themselves on the dance hall floor; but all of these were taken from the "Rules, Regulations and Suggestions Governing Social Dances" as advocated by the American National Association Masters of Dancing at their meeting in 1921, at the Hotel Astor, New York City. The bill has attracted wide comment because of the unusual fact that it showed four illustrations, also, which were taken from the same source.

CHAPTER III.

THE DANCE OF DEATH.

REV. JOHN ROACH STRATON, D.D.

Pastor of Calvary Baptist Church, New York City.

Dancing Masters Threaten Suit — Should Like a "Good Time" — The Bible on Dancing — Dancing of the Lord — Evil Dances of the Bible — Sinful Dances of Ancient Times — The Drunken King and the Dancing of Salome — Pagan Shamelessness — The Dance of Death — Abnormal Sex Development — Mentally Harmful — Varieties of Hugging — An Unsexed Man — Heart Breaking Instances — Four Little Girls Being Ruined — The Christian Church on the Dance — Parlor Dancing — Guilty Married Women — Dancing Corpses — Fighting the Devil with Fire — Responsibility of the Strong — A Dirty Bride — Jesus and the Sirens.

There are some things that have recently made me interested in Canada. There has been an exchange of pleasantries between some of the dancing masters of the city of Montreal and myself. A telegram from these gentlemen arrived some months ago. In this telegram, and letters which followed, they threatened to sue me for \$10,000 unless, within two weeks, I retracted certain statements which I had made about the modern dance. Though I appreciated their generosity in giving me two weeks in which to repent, I did not reply to this telegram, or take other notice of it, as I have a rather keen sense of humor, and was anxious to see just what direction the proposed suit for damages would take. I felt like the little boy who was reprimanded by his mother for having said a bad word. She told him

that if he used such language as that the "Bad Man" would come and get him. A little while later, she heard him in the next room again indulging in a series of perfectly terrible words. In horror she rushed into the room, and exclaimed, "Johnnie, what on earth do you mean? Why are you using such awful language as this?" "Well," he said, "Mother, I want to see the Bad Man."

The mere thought that a preacher would have as much as \$10,000 was in itself very humorous; but the added thought that a group of dancing masters, living in faraway Canada, could extract the said \$10,000, even if he had it, from an American preacher of Scotch ancestry, was still more amusing. Surely, these gentlemen did not remember that the Scotch are canny and exceedingly careful about money matters. They must have forgotten that incident in which a friend was asked to define a "salesman." He replied: "A salesman is an Irishman who can buy something from a Jew, and then sell it to a Scotchman at a profit."

Dancing Masters Threaten Suit.

I could not understand, either, why these gentlemen, if they wanted balm for their ruffled and bruised spirits, did not sue the Montreal Star and Gazette, which printed what I had to say, and which, therefore, were particeps criminis in my awful misbehavior in having frankly denounced the modern dance. Why did not these gentlemen go after the proprietors of these papers, who are right at home,

and who certainly must be more resourceful in finances than a plain parson?

The humor of the situation further appealed to me because of the fact that the dancing masters of Montreal should have taken up the cudgels with the purpose of belaboring the head of a preacher living in another country, hundreds of miles away. Why did they not leave the needed chastisement to their brethren—the proprietors of dance halls of my own city of New York—whose places I visited in person and denounced openly from my pulpit and in the papers? These New York proprietors of dancing halls not only did not sue me because of what I had said about them and the dance, but one of them was convicted in open court, and not only sentenced to pay a fine, but was put into jail to serve a jail sentence because of the lawlessness and the unspeakable rottenness of his place, which I exposed; and another one whose place I exposed is now under indictment, awaiting trial.

Hope to Help the Dancing Masters.

After giving you some introductory facts, which I wish to present, I shall have something further to say about this matter, and will repeat the statements at which the dancing masters of Montreal took umbrage, and because of which they threatened suit.

For the present, however, I pass this by, with an expression of my appreciation for the great compliment they have paid me in imagining that I had \$10,000 available to assist them in putting a firmer

foundation beneath their dance halls. I feel, in this connection, like the old negro down in Dixie, who was asked to change a ten dollar bill. With his face blank with amazement, he looked at the white man, who made the request, but his expression then softened into a pleased grin, as he said, "Boss, I ain't got it; but I shore does thank you for de compliment!"

Yet I protest that I have a most earnest and sincere desire to help and not to hurt these men. I trust that the facts which I shall give in this address may convince them of the truthfulness of my contentions, and lead at least some of them to a change of occupation. There is so much that is vital and noble to challenge the strength and effort of red-blooded men in the tremendous times in which we now live, that it would seem a waste of good energy for grown-up men to invest their strength and talents in teaching people to "bunny-hug" and "turkey-trot" and canter like a cat!

Should Like a "Good Time."

Coming now more directly to the consideration of the subject may I say, in the beginning, that no one loves a good time, or believes in bright and innocent joy, more than I do. I am sure that I have as much fun as anybody, certainly as anybody who lives in New York. I delight also to see other people, especially the young, enjoying themselves.

But there are certain amusements today which have been commercialized, and that are full of dead-

ly danger, because they are not the spontaneous expression of the people's desire for play, but are rather forms of amusement that have been hit upon by profiteers, to cater to the lower instincts of the race, that thereby their promoters may make more money.

Chief among these harmful commercialized amusements of today is the modern dance. From the earliest times, dancing has been associated with the vices that tear down and destroy the human race, and the influence of the dance has never been more harmful than today.

We no longer have the simple and stately square dances of a former generation, and we do not enter here into a discussion as to whether they had a place or whether they were right; but beyond any question, I for one believe that the dances of this day are an expression of degeneration in human society. These dances take their very names and movements largely from the lower animals; and the amazing thing about it is, that there seems to be so little conscience on this question among Christian people. Well does that thoughtful and highly talented Englishman, Harold Begbie, in his book, "The Crisis of Morals," exclaim:

"Think what it means that these filthy and lascivious dances are tolerated in private houses, and that they are laughed at and caricatured in the newspapers as though they were merely an absurdity of fashion."

Newspapers Against the Modern Dance.

It is encouraging, however, to see that some secular papers, even, are at last waking up to the enormity of these ills and the reality of these dangers. I have been glad to see that both religious and secular papers, far and near, commend the stand which I have taken in opposition to the dance.

"The Hartford Courant" said:

"Methodists and ministers the country over, following the lead of Rev. Dr. John Roach Straton of Calvary Baptist Church, New York City, have been aroused by the action of the recent dancing masters' convention in naming one of the new dances after the founders of the Methodist Church—John and Charles Wesley."

The "Times-Picayune," of New Orleans, in an editorial said:

"The trouble with questionable dancing is that there is nothing questionable about it—it is unquestionably bad! There has been a gradual undermining of the sensitive feelings of a large element of the public, until today actions are tolerated and moralities accepted in connection with social functions which until recently, would have subjected those who gave them to instant ostracism. The characteristic, as we see it, of the present period of dance degradation is that it attacks most virulently the very young. It is striking at our boys and girls, our young women and men, and thus at the very roots of our future society."

Even "Broadway Brevities," the New York amusement magazine, gives unexpected support.

The editor wrote me a personal letter thanking me for my fight on the dance, and in the course of a long editorial in this magazine, among other strong and striking things, he said of the dance:

“Dr. Straton might have gone on to say that its licentious insipidities must, sooner or later, react on our civilization, and undermine and annihilate it. To get down to copper tacks—its mad devotees regard dancing principally as a medium for ‘landing’ chickens. Dancing, therefore, not only is a fraud but a social menace of the most frightful magnitude. Brevities is continually in receipt of complaints against the dancing halls, especially since Dr. Straton made his memorable visit. We do not fear to state that in our opinion most of these places are notorious incubators of vice. Young girls are in profusion among the patrons, often unaccompanied, and thereby exposed to the tender mercies of cubs to whom neither virtue nor pocketbooks are sacred. It is not our desire to pose as a moral censor, but some sympathy is certainly due to the mothers of these silly creatures, decoyed into these maelstroms of hoofers and hop-eaters.”

This is enough to show that dancing is a real issue today.

The Foundation of Our Civilization.

Now we will never get anywhere in our thinking upon any of these questions until we recognize that God has a right to instruct us upon all such issues, and until we admit that the Bible is God's word, and that there we can find the guidance needful.

I confess, in the beginning, that I am old-fashioned. I believe profoundly in the Bible. It is the foundation of all that is decent and right in our civilization. Queen Victoria was once asked, by a visitor, the secret of the greatness of the British Empire. She lifted an open Bible from her table and said: "Here it is!" The real harm of today, my friends, has come from abandoning its precepts and principles.

I am not ashamed, therefore, of the position which I take upon the dance. I am steering my individual life and my pastoral work by an old chart and compass, namely, the eternal word of God. On that, to change the figure, we can build individual character and a social structure that will stand the storms of life and the ravages of time. Apart from that, there is no foundation; and the trouble with us today is that we are trying to erect our mighty structure of materialism upon nothing more stable and substantial than shifting sand.

The Bible on Dancing.

Very well, then, what does the Bible teach about dancing? Let that be the foundation of all that I have to say! Some have taken the position that because the Bible says that there is "a time to dance" (Ecc. 3 :4), therefore, the Bible furnishes ground or justification for the modern dance. Such a position is founded upon misunderstanding of the particular text quoted, and it is also a complete perversion of the entire trend of Scripture teaching. In

the Bible the only sort of dancing which receives any countenance is the dance of religious joy, indulged in by individuals, or groups of men and women, but never with the sexes dancing together.

When Miriam, for example, saw that God had delivered her people and had destroyed their enemies with the over-whelming floods of the Red Sea, she was so thrilled with joy that she took her timbrel and led forth the maidens of Israel in a dance to celebrate the victory.

Dancing Before the Lord.

David also, we are told, "danced before the Lord with all his might." This was when he saw the Ark of the Covenant returning from its captivity. He was so happy over the deliverance of this sacred symbol that he danced with joy.

The daughter of Jephtha looked down the road, and saw her father returning with the trophies of victory, and she expressed her joy by going forth to meet him with timbrels and dances.

The women of Israel celebrated David's victories over the Philistines with songs and dances.

The return of the prodigal son of the parable was celebrated with music and dancing.

The Psalmist exhorts us to praise God with the timbrel and dance; and Jeremiah, looking down the ages, prophesied that when Israel shall be restored to her own land and the kingdom of God is set up, "they shall not sorrow any more at all," and "then shall the virgins rejoice in the dance."

It is evident, therefore, as Ecclesiastes says, that there is a "time to dance," but as set forth in the Bible, that time is when we are filled with religious joy.

Such dancing as this is all right. A religion that makes a man dance for joy is better than a religion that freezes him to his seat with frigid conventionalism. Of this Biblical dance, Dr. Lyman Beecher gives a summary. He says:

(1) "Dancing was a religious act, both of the true and also of idol worship. (2) It was practiced exclusively on joyous occasions, such as festivals or great victories. (3) It was performed by maidens only. (4) It was performed only in day-time in the open air, in highways, fields or groves. (5) Men who perverted dancing from a sacred use to purposes of amusement were deemed infamous."

Evil Dances of the Bible.

The Bible, however, has a record of some other dances, and it makes plain the fact that when dancing was perverted from its original and God-given purpose, simply as an expression of religious fervor and joy—and especially when it was indulged in between the sexes—it went straight into moral degeneration and unspeakable vice.

When Moses, for example, came down from the mountain where he had received the Ten Commandments, he heard music and dancing in the camp of Israel. He found that the people were worshipping, men and women together, before the golden calf

which Aaron had made. The record of it in the Bible says: "The people sat down to eat and drink, and rose up to play." Eminent commentators agree with Adam Clark in declaring that the word "play" carried with it loathsome lewdness and abominable practices. The Israelites had not only turned to idols, but had adopted the unspeakable horrors which went with promiscuous dancing in the calf worship of Egypt, which made the so-called "sacred groves" the plague spots of the world.

In connection with the feast of Belshazzar, which preceded the fall of Babylon, there was dancing. Between the tables, laden with their sumptuous viands, hundreds of Oriental, half-nude dancing girls wiggled and squirmed, much as do our degenerate dancers of today; and the revelry and godlessness continued until suddenly the handwriting appeared upon the wall, before the startled vision of the King and his drunken court, announcing that he had been weighed in the balance and found wanting, and that his kingdom would be taken from him and given to another. And then Cyrus, with his great army, marched into Babylon, and the degenerate, drunken Babylonians were overthrown and the king was slain.

Sinful Dances of Ancient Times.

Again the patriarch Job gives us, in very striking words, a picture of the wicked, worldly classes of his day—what we would call now the "smart set." He says of them:

“They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment they go down to the grave. Therefore they say unto God, ‘Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have if we pray unto him?’ ” (Job 21: 11-15.)

The teaching of this Scripture is that a dancing, dissipated life leads men to rebel against God because they desire not the knowledge of His ways, to despise the Almighty and refuse to serve Him, and to give up praying because they see no profit in it. Such a life today, as in the time of Job, goes easily with rebellion, blasphemy, and prayerlessness.

John the Baptist Beheaded.

One of the most terrible tragedies recorded in the Bible, and one of the most horrible crimes of all history, was connected with licentious dancing. In the early years of Christ’s ministry, Herod Antipas, a son of Herod the Great, took his brother’s wife, the beautiful Herodias, and was living in open adultery with her. John the Baptist was the only prophet of God in that day who dared to tell this wicked couple that they were sinners. Because of his merciless rebuke, Herodias, the guilty woman in the case, hated him as only a vile woman knows how to hate. During a birthday banquet of Herod, the daughter of Herodias, Salome, danced before the

king and the other banqueteers. Accompanied by voluptuous music, and with the vile and suggestive gestures and pantomime to which the dance has always run, she stirred the king and his drunken court to a pitch of wild enthusiasm. The king, in his egotism and his drunken folly, promised to give her anything that she wanted, "even to the half of his kingdom." Prompted by her mother, Salome asked him for the head of John the Baptist on a charger. And the king had John murdered, and his head was brought in and delivered to Salome, and she carried it to her mother.

The Drunken King and the Dancing Salome.

See that gruesome picture! The drunken king, stirred with his maudlin passion; the leering face of Herodias in the background; the simpering, half-nude Salome holding above her the platter upon which lies the noble head of the friend and forerunner of the Christ! See those raven locks clotted with his blood! See that fearless forehead now pale and cold! See those eyes that flashed like the eagles now sunken and closed! See those lips that proclaimed the "Lamb of God," and that dared to rebuke the wickedness of a king, now silenced forever by the hand of hate! See that, and get the Bible's picture of what the dance is associated with! No wonder that Charles H. Spurgeon exclaimed:

"When I hear of the modern dance, I have an uncomfortable feeling about the throat, as I recall that a dance cost the head of the great preacher and prophet, John the Baptist!"

Pagan Shamelessness.

It is a sign, too, my friends, of a relapse into pagan shamelessness, when just such entertainments as Herod indulged in, and in which the daughter of Herodias danced for the amusement of the company, are now furnished after Sunday dinners in high class hotels, and sometimes, even, in so-called Christian homes, in the presence of both men and women!

The Bible is thoroughly consistent, therefore, with its moral teaching at other points in what it has to say in regard to the dance. Not only do the references above given demonstrate clearly that the Bible is utterly against the dance, but the general trend of teaching in the Scriptures is all the other way. The Bible says that we are not to live for selfish indulgence, but for service; and above all, it teaches that our lives should honor and glorify God in all things. Its message is: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It teaches also that those who are really children of God may not indulge even in things that are harmless in themselves, if thereby others who are weaker, are caused to stumble and fall. Paul said in this connection, when referring to eating meat that had been offered to idols, "If eating meat causes my brother to stumble, I will eat no meat while the world stands."

Now, society suffers always when it departs from the Bible standards of morality, and when it disregards the ideals which the Word of God erects. This

is particularly true in connection with the dance and its subtle temptation and dangers.

The Dance of Death.

I charge now, specifically, not only in the light of Bible truth, but in the light of practical experience, that the dance today is a dance of death.

First of all, it is harmful physically. The modern dance violates the universal laws of health. Perry Wayland Sinks, in his book on "Popular Amusements," truly says:

"The dance was not originated for the promotion of health. It was never designed to be, and in fact never has been, promotive of health. Viewed as an exercise, as at present conducted, it is in violation of the soundest hygienic laws."

Then he goes on to show how the whole setting of the modern dance, with its night hours and everything about it, is abnormal and unwholesome.

Dr. H. C. Haydn, in his valuable treatise, says forcefully upon this aspect of the question:

"Proverbially, the dance seeks the cover of the night. Dancing assemblies are seldom well under way till it is time they were dispersed, and often do not end till the small hours of the morning. The simple fact that dancing assemblies seek, not recreation with a due regard to freshness and vigor the next day, but satiety, ignoring the laws of health and rest ordained for us by the Creator, ranks dancing, as ordinarily pursued, among the dissipations which both the moralist and the physician are bound to prescribe."

Abnormal Sex Development.

Dr. William A. McKeever said:

“The new social dance is a dance of death. Young fifteen-year-old striplings are forced by the dance into an intense sexual development instead of experiencing the normal, slowly awakening sex consciousness.”

And it is a well-known physiological fact that such abnormal sex development reacts most harmfully upon the health of the young. One thoughtful observer has declared that a young girl who is thus stimulated in sex consciousness will either finally lose her virtue through these things, or she will lose her health.

Speaking on the subject of Dancing and the Public Schools, Bishop Mathew S. Hughes said:

“Our public schools should conserve the health and vigor of our young people; the modern dance is destructive of health and wasteful of the vital forces. We need recreations that will encourage health and vigor instead of producing dissipation and exhaustion.”

I do not enter here into a discussion of the fact that the deadly social diseases of today, which, according to the United States Health authorities, and the New York City Health authorities, have infected 60% of the men—I do not, I say, enter into a discussion of this part of the question, though it is undoubtedly true that the dance today, especially in connection with the public dance halls, tends to increase vice and thus spread these terrible diseases

that are a menace to the health and safety of every man, woman and child in the community.

Physically Harmful.

I pass from this part of the subject, simply with the remark that there are specific cases on record of where actual death has supervened as a result of the excessive exercise and the abnormal conditions of a night at the dance. Dr. J. M. Buckley, for example, one of the greatest soldiers of the Cross of modern times, stated that a New York girl, returning home from a masquerade ball, said to her mother: "Mother, I am awfully tired. Please do not wake me till noon." She has never awakened in this life and never will. Her mother found her dead in bed. The physician said death was due to heart affection, brought on by excessive exercise.

Mentally Harmful.

Again I charge that the modern dance is the dance of death because it is injurious mentally. Even the pagans of antiquity recognized these evils. Bernard, in his "History of Education," says:

"Plato, Aristotle and Livy believed the dance not only productive of moral evils, but as indicating a lower grade of character and limited mental vision and capabilities."

The modern dance is far worse than the ancient dance which these worthies of antiquity deplored. It leaves but little room for conversation, especially of any worthwhile sort, and it contributes directly

to the emptiness, aimlessness and silliness which characterize so much of the social life of our times. The dance of today calls more for the education of the feet than it does for the education of the head. If the evolutionary development of the human race faithfully records the influences of present tendencies, we are moving steadily forward to a generation with very small heads and very big feet.

Though the dancing mania has swept many modern educators off their feet, it is reassuring to see that there are some signs of a reaction toward sanity, and some great educators have spoken out in no uncertain terms on the ruinous influences of the dance upon students.

Opinions of Educators.

Prof. G. Stanley Hall was led to declare from his observation:

“We have in the dance of the modern ballroom only a degenerate relic, with at best but a very insignificant cultural value, and too often stained with bad associations.”

Prof. Hugo Münsterberg, Harvard's noted psychologist, said:

“The modern dance is erotic and sex-inciting. The love of excitement expresses itself in the dance and the dance heightens the love of excitement.”

Dr. H. M. Tenney says:

“The testimony of one of our college presidents is, that of the students under his instruction the

poorest scholars of the class have been the dancing scholars, and those students who have occasioned him the most trouble in the discipline of the college, have uniformly come from dancing communities. The tendency of these amusements is always and everywhere to create a distaste for mental application and honest work in those who love them; to make idle and frivolous and brainless men and women."

Mr. T. A. Faulkner, who was for many years a prominent dancing master, and who was president of the Dancing Masters Association of the Pacific Coast, finally was converted and wrote a book, in the light of his observations, in which he brought a terrific arraignment against the modern dance. The title of his book was, "From the Ballroom to Hell." After this man was converted to God, he spoke out strongly against his former business. While a question has been raised as to his attitude later in life, nothing can alter the force of the facts he gave while he was fighting the dance.

In speaking of the influence of the dance on students, Mr. Faulkner said:

"Instead of keeping their minds on their studies as they should, they are thinking of the fun they will have at the next dance. You can not mix study and dancing. It simply will not work."

The Dance and Immorality.

Again I believe that the facts overwhelmingly justify the charge that the modern dance is the dance of death because it is most harmful to morals.

Dr. Howard Crosby said:

"The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public outcroppings, was laid when parents allowed the sacredness of their daughters' persons and the purity of their maiden instincts to be rudely shocked in the waltz."

Bishop W. F. Mallallieu said:

"Dancing in the public schools in Boston is responsible for conditions of immorality that are almost as bad as the white slave traffic. There ought to be a State law against dancing in any public school."

Dr. Frank C. Richardson, of Boston, created a sensation in dancing circles when he said:

"The dance hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy. The various steps and poses of the dances are contributed with 'devilish ingenuity' to excite the instincts of sex."

Now, I do not know what conditions exist in the dance halls of Montreal, but I do know something about the conditions in my own city of New York. I had heard that conditions were pretty bad, and I knew that some of my own young people were in deadly danger from these plausible and subtle temptations of today. That I might not be accused of speaking from mere hearsay, I selected some well-posted young men to accompany me, and went incognito upon a round of investigation of the dance halls.

An Investigation of the Dance of Death.

I can not begin to tell you, my friends, what I saw and heard in those places, all of which were supposed to be "respectable." I can give you only the faintest idea in this address. In one dance hall, which had been formerly a great skating rink, we saw between 5,000 and 6,000 young men and women, on Saturday night, where they danced until Sunday morning. They were crowded in closely together, and were surging up and down the great dance hall floor, locked tightly in each other's embrace, in many cases with the cheek of the girl against the cheek of the man, as they went gliding across the floor, to the sensuous strains of oriental music, varied, from time to time, by the clanging discords of a jazz band, their bodies vibrating together and often coming into postures that were positively indecent. And all of this in an atmosphere that was strongly tainted by cigarette smoke and the fumes of whiskey, which was being sold in cold-blooded violation of the Constitution of the United States.

We saw tipsy girls, as well as men, in all of the halls visited; and in one place, we saw young women who were raving drunk, some of them surging out of the hall on to the street outside, with their loud talking.

Solicitation.

We were solicited again and again in these places by the "instructors" or "dancing partners," as they are called. Though they had these plausible titles, they were nothing more than women of the town,

though, as I have said before, these places were all supposed to be "respectable" places, and many decent young people dropped into them, merely for an evening of recreation.

Now the tragic part of it all is that we saw in these places many young girls, some of them mere children in short dresses, whom their foolish mothers had allowed to go out, as they thought, for an evening of "innocent amusement;" and such girls, of course, did not know that they were rubbing up on every side with professional prostitutes and male pimps and procurers, who make an evil livelihood by the seduction of innocent girls and the overthrow of virtue.

Following these investigations, I went into my pulpit on Easter Sunday night, and I preached a sermon on the subject, "New York's Need of a Moral Resurrection." I felt then, and I feel now, the utter absurdity of spinning theological theories and propounding pious platitudes and reeling off rhetorical bouquets, when the very fires of hell are raging right at our churches, and when a thousand young men and women are being destroyed by these vicious conditions, for every one that our self-complacent churches reach!

A Capacity for Moral Indignation.

And let no man find fault with me, or with any other prophet of God, for speaking the truth and sparing not. The time for soft speech is not this day of blood and moral decline. One trouble with

us today is that we have all but lost the capacity for moral indignation. We were shocked and horrified so often by the war events, that our understanding became flabby and our moral sense was dulled and our sensitiveness to iniquities was stupefied.

But, oh, my friends, we need to throw off this moral lethargy, and face the facts and conditions of today as they are! Every war is followed by immorality and the greatest war of all time is being followed by the widest wave of immorality in the history of the race; and much of it heads up and expresses itself in the abominations of the modern dance.

Let no one, therefore, I say, find fault with me because, from the very housetops, I cry aloud a word of warning. I would hate and loathe myself if I could stand in the presence of such sights as I saw in the dance halls and not find myself stirred with wrath, and if my cheeks did not glow with hot shame, not merely that the human race had fallen so low in its tastes, but that men, for the sake of dirty gain, should be thus permitted to prostitute youth and to put a mortgage of immorality upon the coming generations!

Oh, yes, I will confess to you that I am old-fashioned in my views; but God knows we need a return to the old fashion rather than longer to follow the degenerate new fashion which is sapping the moral integrity of the race. I am charged with being a Puritan. I acknowledge the epithet, and wear it as a badge of honor; for God knows, again, that we

need in place of the imPuritanism which is leading toward a moral quagmire, a return to that austere and splendid integrity of the old Puritans which made our fathers great and our mothers good!

Varieties of Hugging.

Yes, though I am not advanced in years, I confess that I am old-fashioned. I am so old-fashioned that my mind can not discriminate between a young man hugging a young woman sitting upon a sofa, or hugging her upon the dance hall floor. And if the demands of modesty, and the requirements of sound social custom prohibit such a practice in the one case, I can not see why they should not prohibit it in the other. For surely, my friends, if there is any choice between the two things, the odds are all in favor of the hugging on the sofa, as the dance is hugging set to music, and music always has an exciting effect.

In the case of the dance, the two bodies are in closer proximity; they are in rhythmical motion, one against the other, and the stimulus of music, as well as bodily contact, is there to heighten the danger of wreck and ruin.

Fossilized Octogenarians.

It may be that a fossilized octogenarian, or a self-complacent mollicoddle with ice-water in his veins, or a dandified dude, or a society sissy, or a pleasure-cloyed Don Juan, or a vitiated fop, who doesn't know whether he is a man or a woman—such a character

as one of these, I say, may be able in the dance to hold in his arms a throbbing, beautiful young woman, with about half of her body exposed—and the other half clothed largely with good intentions!—such a man may be able to hold a girl under such circumstances and still maintain a philosophical calm, and experience only saintly emotions, and have nothing stronger than Sunday School maxims running through his mind, but I do not believe that any real man, any youth with red blood in his veins and with the elemental forces of nature operating in him, could pass through such an experience without the natural reaction which heredity and every masculine instinct demands from such conditions.

An Unsexed Man.

When a man tells me that he can put his arm around a radiant woman and draw her body to his own, with her red cheek against his cheek, and her breasts pressed to his bosom, and her limbs entwined with his, and the aroma of her hair in his nostrils, and the sparkle of her eye close to his own—when a man tells me that he can take such a position as that, and then go swinging across the dance room floor in rhythmic motion, and still say that he has no improper thoughts, and that his God-given procreative powers are not unduly excited, then I say to him: “I do not dispute you. I do not question your veracity or your morals, neither do I look to see if angels’ wings are sprouting under your coat. I simply say, God pity you, my friend, you

are not a man!—and of all the creatures of God's green earth most deserving of pity, it is that creature who has the form and fashion of manhood, but who has not the mighty powers of his sex!

Wreck and Ruin Unavoidable.

Ah, my friends, when we stop to think clearly and frankly about these matters, how utterly absurd is the assertion that there is "no harm in the dance!" The Bible teaches that God made them male and female, giving to each sex its appropriate and necessary powers; and the long experience of the race has developed certain social customs through which the sexes are to find their mates. And these are not ugly relationships, but they are beautiful and holy, when they move along the lines that a God of love has laid down. But the Heavenly Father never designed or expected any such abnormal and unwholesome stirring of the passions as the modern dance makes inevitable.

These things are not necessary to women for them to secure their mates. With our imperious passions, we need rather constraint and the cultivation of control; and the dance of today is destructive of those barriers of maidenly modesty and womanly reserve, on the one side, and those reins of masculine restraint on the other, which alone guarantee the moral integrity of the race.

Statistical Facts.

Not only, therefore, do the opinions of these men from whom I have quoted, and these experiences

which I have frankly related to you, prove the deadly dangers of the dance, but concrete facts establish this contention beyond the peradventure of a doubt.

A former famous chief of police in New York City, quoted in the New York Journal of Education, declared, in the light of his experiences, that "three-fourths of the abandoned girls in this city are ruined by dancing."

I received, just a few days ago, a strong letter from my dear friend, Mrs. E. M. Whittemore, the founder of the "Door of Hope" in New York. This noble woman for over a generation now has mothered all of the fallen girls of the city whom she could reach, and has literally loved many of them back to a right life. She wrote commending me for the outspoken and aggressive stand which I have taken upon these questions, and in the course of her letter, she declared to me that I had underestimated rather than overestimated the proportion of girls who come to their moral ruin through the dance. She said that, through her experience for over thirty years in the "Door of Hope" homes which she has founded in New York and other cities, she believed that seven out of ten of the fallen girls came to their moral ruin either directly or indirectly through the dance.

From a Dancing Master.

I wish to quote again from Mr. Faulkner's book, "From the Ballroom to Hell." In speaking of the influences which destroy virtue, he says, "The ten-

dency of the dance in its influences to lead young women astray stand at the head of the list."

He continues:

"I have for several months been working in a mission in Los Angeles, and where I have before seen causes at work (in the dance halls), I have now had ample opportunity of seeing the effects; and I have heard some of those unfortunate ones cry out in bitter anguish, 'Would to God I had never entered a dancing school.' The following were two hundred cases of girls who are today inmates of the brothel, whom I talked with personally. They were frank to answer my question in regard to the direct cause of their downfall, and I gathered that these were by:

Dancing school and ball room.....	163
Drink given by parents.....	20
Wilful choice	10
Poverty and abuse.....	7

Total 200

Heart-Breaking Instances.

Just what these cold statistics mean when they are translated into individual human experience is illustrated in heart-breaking fashion by the instance which Dr. W. W. Hall relates of the young man and young woman who, while attending a mask ball, fell into sin with each other, and when their masks were torn from their faces found that they were brother and sister. One of them went into eternity by the route of a morphine bottle, and the other at the end of a smoking revolver.

These things were illustrated again by a case which I can verify, where a married man became enamored with a young woman during the dance, made arrangements for her to go to his rooms, and through an accident with the gas, both were asphyxiated. He managed to get a window open, and was hanging over the window sill when found by a passing policeman. The door was broken open and the doctors worked with the young woman, who regained consciousness long enough to stare about her and exclaim: "My God, what have I done?" And then she died.

Just what these things mean is illustrated again by Harry W. von Bruch, when he says:

"When in Binghampton, N. Y., a young woman gave birth to a fatherless child with but snow for a pillow and the sky for a covering, in an open field, crying, 'Oh, if I had only known! Oh, if I had only known!'"

Two Girls Saved.

In my own pastoral experience, I have known of case after case of moral wreck and ruin in the lives of young girls through the pernicious influences of the dance halls. During my pastorate in Baltimore, I knew of two girls of fourteen and sixteen, who had only an aged grandmother to watch over them. In their innocence, they were caught by a smooth tongued villian connected with one of the dance halls of that city, and when the poor distracted old grandmother found them two days later, they had come to moral ruin, and in their fear and despair, did not

know which way to turn, and would have been swept permanently down into the underworld if they had not been discovered just in the nick of time.

That these same pernicious influences still surround the modern dance is proved not only by what I saw personally on my visit to the dance halls of New York, but it is proved by the letters which I have received from broken-hearted mothers and wives, since the present discussion started. If time permitted, I would read some of these letters.

The papers that carried the news story about the action of the dancing masters' convention in getting up "The Wesleyan" dance, gave an account of the dance that the Children's Society had just had one of these New York dancing masters arrested on a charge of impairing the morals of four children at his "School of Classical Dancing." You notice they all have high sounding names!

Four Little Girls Being Ruined.

In support of his affidavit charging violation of section 483 of the Penal Code, the agent of the Children's Society said that he watched through a keyhole of this man's school-room and saw him in company with four girls, of about twelve years of age, who were very scantily clad; and the misconduct was so glaring that the agent broke in the door and placed the man under arrest.

The principal of one of the great public schools of New York told me recently of a beautiful girl who gave birth to an illegitimate child because of her fall in the school dances.

Many a poor girl, disillusioned and destroyed, has had to say because of these things:

"Once I was pure as the snow, but I fell,
Fell, like the snowflake, from Heaven to hell;
Fell, to be trampled as filth in the street,
Fell, to be scoffed at, be spit on and beat.
Pleading, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living, and fearing the dead,
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow!"

The Christian Church on the Dance.

Because, then, of these ruinous influences that flow out of the dance, is it any wonder that the overwhelming sentiment of the church has always been against the dance in all its forms? From the beginning its harmful tendencies were noted by godly men. Tertullian, who lived A. D. 150-230, said: "If Christians are found in the assemblies of the dancers, it proves them to be no longer Christians."

It is only in these later days of the churches' apostasy, when many church members have surrendered to worldliness and selfish indulgences, that the dance has received much countenance.

The scandal of the modern church today is that the dividing line between the church and the world has almost been wiped entirely out, but wherever churches are true to the ideals of Jesus Christ, the dance has been strongly opposed, and safer and more wholesome forms of recreation have been recommended for the young.

The Presbyterians.

Several years ago, the General Assembly of the Presbyterian Church put itself on record in these words: "We regard the promiscuous round dancing by members of the church as a mournful inconsistency, and the giving of parties for such dancing on the part of the heads of families as tending to compromise their religious profession, and the sending of children of Christian parents to the dancing school as a sad error in family discipline."

Rev. Albert Barnes, the great Presbyterian divine, and commentator, said: "Dancing, balls, and parties lead to forgetfulness of God. They nourish passion and sensual desires. They often lead to the seduction and ruin of the innocent. No child dances into Heaven, but many a one dances into Hell."

The Methodists and Others.

Among the "General Rules" of the Methodist-Episcopal Church, its members are called upon to abstain from "all such diversions as cannot be used in the name of the Lord Jesus," and this has always been interpreted as including dancing.

The vow that every Episcopalian takes at confirmation, if conscientiously kept, would keep every member of that church from the ballroom and lead them to censure the modern dance. Eminent bishops of that church have spoken on the subject in the strongest terms.

Bishop Hopkins of Vermont said:

"In the period of youthful education I have shown that dancing is chargeable with waste of time,

the interruption of useful study, and indulgence of personal vanity and display, and the premature excitement of the passions. No argument can make it consistent with baptism."

Bishop Meade, of Virginia, said:

"The only line I would draw is entire exclusion." He declared that "it is renounced in baptism, its renunciation is ratified in confirmation and professed in every participation of the Lord's Supper."

Bishop Coxe, of Western New York, in a Lenten pastoral said:

"The enormities of theatrical exhibitions and the lasciviousness of dances are so disgraceful to the age and so irreconcilable with the Gospel of Christ that I feel it my duty to the souls of my flock to warn those who run with the world 'to the excess of riot' in these things that they presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands knowingly on any one who is not prepared to renounce such things, with other abominations of the world, the flesh and the devil."

The General Association of the Congregational Church of the State of Iowa passed the following resolution a few years ago:

"Resolved, That in the opinion of this Association, the practice of dancing by the members of our churches is inconsistent with the profession of religion, and ought to be made a subject of discipline."

Rev. Benjamin Franklin, a recognized authority in the Disciple of Christ Church, in one of his published sermons, said:

“The view of most generally is that people of the world—young and thoughtless people, and lovers of pleasure, of amusements and entertainments,—the irreligious, may dance, but religious persons, who profess godliness, who have been partakers of the divine nature and are led by the Spirit and have the mind of Christ do not dance ”

The Roman Catholics and The Baptists.

The Roman Catholic Church has spoken out strongly upon this question. At the Plenary Council of their church, held in the city of Baltimore, some years ago, a pastoral letter was issued by the archbishops and bishops, which said:

“We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion to sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest dangers to morals.

While Baptist Churches have no set rules governing the amusement question, nevertheless the overwhelming sentiment of our people has always been in strong opposition to dancing. Many Baptist churches expel dancers from their membership.

Dr. Wilkinson, in his book, “The Dance of Modern Society,” says:

“My accusation is that the dance consists substantially of a system of means contrived with more than human ingenuity to excite the instincts of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading. I charge that here and not elsewhere, in the anatomy of that illusive fascination which belongs so peculiarly to the dance the scalpel is laid upon the quivering secret of life. Passion—passion transformed if you please never so much, subsisting in no matter how many finely contrasted degrees of sensuality—passion, and nothing else is the true basis of the popularity of the dance.”

Dr. Russell H. Conwell, one of the most popular of our preachers, and most beloved, especially by the young people, a man who loves life and every innocent joy of life, nevertheless in a sermon on dancing, delivered in his great church, the Baptist Temple, of Philadelphia, said:

“Every lady has in her possession a certain natural degree of aloofness, of modesty, of retirement, yet some of our modern dancers are endeavoring to break that all down, and doing it in the loosest and roughest way. Men and women act now in public, because they call it ‘dancing,’ in a manner which would never be allowed in the parlor in the home. Such action never would be allowed anywhere else, because it must arouse a dangerous, wicked appetite that brings about criminal results. There is no young woman who hears me speak who would wish to destroy a young man’s character or his hope for

everlasting life, and yet she does it by dancing with him in the too intimate manner of these modern dances. She does not know. I have looked in at some of these balls, and I can say to you now, young women, that you are doing the most wicked thing this side of murder when you dance with young men in places like that, under those circumstances, embraced as you are in the modern dances. Beware! God will hold you responsible for the temptations you put into his way!"

In addition to these individual expressions, if time permitted, I could give resolutions from Baptist Ministerial Associations and other bodies, as well as cases of individual discipline, proving that our denomination with the other great denominations is overwhelmingly opposed to the dance, as indeed it ought to be.

It is evident, therefore, that the overwhelming sentiment of all Christian denominations and sects is against the dance.

Parlor Dancing.

Nor is it sufficient, my friends, to say that these things apply perhaps to the public dance halls, but that they do not apply to private dancing, or what we call, parlor dancing. Well does Rev. H. C. Morrison say:

"The 'parlor' does not make the dance a proper pastime or indulgence for Christians. We often hear people talk about the decent 'parlor' dance. People who love the Lord Jesus and enjoy com-

munion with Him, do not need the dance, but devout young people may frequently be drawn into this whirlpool of worldliness and swept away from their moorings."

Let me quote Ex-Dancing Master T. A. Faulkner in this connection also. He says:

"Some of the lowest and most disgusting deeds of which I have had any knowledge, have occurred at, or in connection with, the most fashionable parlor dances. Where did the majority of drunkards take their first drink? Let me answer: the first drink of the drunkard was just a social glass; the first game of the gambler was just a social game, and three fourths of the outcasts had a man's arm around them for the first time when they were young girls at a social dance."

Guilty Married Women.

A newspaper man who has had wide experience with the dance in many lands finally had a revulsion of horror against the whole thing, when it dawned upon him at last how ruinous dancing as a social custom, even in so-called "polite society" really is. He wrote a little book on the subject, so much stirred has he been by these evils. I have been in correspondence with this man recently, and here are some of his first hand experiences and observations. In speaking of a "parlor dance" where a married woman danced often with a single young man, this observant and well-trained newspaper man says:

"It was plain that the choice was mutual and the dancing passionate. After each dance the woman

sat in meditative mood, lost to all except her own emotions. Danger in it? Well, we attended a community hall dance where we quickly ascertained that a certain young man was jealous of and intensely interested in a certain young married woman. He danced with a flushed passionate countenance and when the dance ended, left her standing on the floor while he dragged himself to the nearest seat, to hide his shame."

He tells further "of a young man becoming so interested in a young married woman at first acquaintance that they danced almost every set together in animated conversation, and he called on her privately in her own home shortly afterward."

He tells of another instance in which he "saw a married man and another man's wife become so infatuated in the dance that the delirious woman clung to him after the music stopped. Finally she sank to the floor from his arms in what was modestly called a faint."

Plain Talk.

Now this is plain talk, but, my friends, the time has come for plain talk, because these ruinous influences are destroying moral character on every side. The mere fact, therefore, that a dance is in a parlor does not alter its dangerous character nor remove its moral wrong. For you to find another man taking attitudes with your wife in your home that you allow to be taken upon the dance floor would give you grounds for belief in her infidelity. If you should kick him out of your house into the street, the pub-

lie would applaud you. Yet men go to the dance and turn their wives over to whomsoever the occasion may demand seemingly without the least hesitancy. Women likewise turn their husbands over to the smooth enchantress, perfumed and painted nudely dressed; to embrace her and catch her insinuating eye as they glide over the waxed maple.

If all this is true about married men and women, it is the more true with reference to the unmarried. The most sacred treasure any young woman can have is to hold her person inviolate. When once a young woman gives her person over to the promiscuous embrace of the dance, she has broken down many powers by which she has been endowed by nature for the protection of her virtue, and this occurs whether she is in a parlor or a public hall.

Professor Amos R. Wells, a name that is a household word throughout the Christian world, says:

"Dancing, like all Gaul, is divided into three parts. One third is esthetic, one third is physical exercise, and one third is sensual. Any honest investigator of the dance as now practiced in America, will agree that the third part into which this heathen Gaul is divided, is the stronghold of the Province."

The Offensive "Wesleyan" Dance.

In the face, now, of all these facts, I wish to ask what should we think of the audacity of the dancing masters in naming one of these modern dances after leaders in the church of God?

At its convention held in New York, early this fall, the American National Association of Dancing

Masters, according to reports in the papers, created this new dance, which they called "The Wesleyan." They gave the dance this religious name, according to reports, in the hope that by thus "honoring" the founder of the Methodist Church, they would so impress the bishops of that church that the next conference would amend the church's discipline so as to permit "The Wesleyan" to be danced.

Though not a member of the Methodist Church myself, I expressed the earnest hope that that great and noble brotherhood would not lower its standard of separation from the world.

I know that there has been a movement within the Methodist Church—as in all other churches—to relax the rigor of their discipline at the behest of some of their worldly minded members. But it is to be devoutly hoped that all of these tendencies will be resisted.

The Methodist Church, in the past, has been a bulwark of moral integrity and social safety, by its consistent and noble stand on worldliness and selfish indulgences. It would be a distinct catastrophe to the entire Christian world if this great brotherhood, that has been so noted for the holiness of its people, for their evangelistic fervor, and their zeal and success in soul-winning, should now strike their colors and surrender to the spirit of worldliness and selfish indulgence that is so rampant everywhere.

Insult to Christian World.

The action of these dancing masters, when rightly viewed, as I said in my New York sermon, was an

insult to the entire Christian world. John and Charles Wesley were two of the greatest saints of God who have lived since Paul and Peter labored. They do not belong to the Methodists only. They belong to the entire Christian brotherhood; and the whole protest of their lives was against the worldliness and lack of soul-winning zeal and spiritual power in the church of their day. To name a modern dance, therefore, with its sensuous and shameful heredity, coming as it does through the tango, the shimmy-shake, and the other abominations that have done so much to destroy the moral ideals of the people—to name a dance after these holy men was, I say, nothing short of an outrage on decency and a distinct insult to us all.

The plea that these dancing masters make that they desire to “purify the dance” and make it safe, is idle and entirely beside the mark. You can not purify a pole cat! You can not denature a smallpox epidemic! You can not make a rattlesnake respectable. The only thing to do with a rattlesnake is to chop off its head, and the only thing to do with the entire dancing mania which has done more to corrupt the morals of this age than any other single force, is to destroy it root and branch!

These modern dances have come up, for the most part, from the underworld of Paris, Chicago, San Francisco, New Orleans, New York and the Oriental cities where dens of unspeakable iniquity exist.

Just look for a moment at the succession that the new dance—“The Wesleyan”—finds itself in.

We have had now the "French Can-Can," "Argentine Tango Dip," "Bear Cat," "Rocking Horse Gallop," "Fox Trot," "Turkey Trot," "Bunny Hug," "Hug-me-tight," "San Francisco Glide," "Rocker Waltz," "Skunk Waltz," "Castle Waltz," "Dip Glide," "Whirling Swing," "Gaby Glide," "Wriggly Worm," "Kitchen Sink," "Jazz," "Shimmy Shivers," "Cigarette Dance," the "Cheek-to-Cheek" and the "Grizzly Grapple"!

And now, as the culmination of this slimy, silly, sensuous stream of immoral infamy, we have a dance named for these great saints and heroes of the modern church!

It will doubtless be amended in practice and name and soon be turned into "The Wesleyan Wiggle." Then next, I suppose, we will have "The Episcopal Embrace," "The Congregational Canter," "The Presbyterian Promenade," and "The John the Baptist Bounce!"

This, then, is what I said and what I here repeat about the modern dance, and if the dancing masters of Montreal can make me pay them \$10,000 for saying these things as a servant of God Almighty, and one of the moulders of the moral ideals of the people, then, I say, let them help themselves!

Dancing Corpses.

The saddest aspect of this whole matter, however, my friends, is that some preachers and churches of today have weakened on this question, and the action of a small minority within the Christian ranks is

compromising and hurting the church universal and the cause of true religion everywhere.

The weak excuses which some church people make in justification of the dance are indeed idle. Some say that we ought to dance for the sake of "grace." But the very idea of anybody developing grace by learning to bounce like a bunny and trot like a fox and gallop like a goose and grapple like a grizzly bear and shake like a plate of gelatine with the St. Vitus dance is absurd!

Dancing Church Members.

I am well aware that some church members of today dance. I am persuaded, however, this is because they have never really stopped to think of this issue. Very earnestly and very humbly, therefore, I wish to raise the issue in the minds of all such people. Again and again, I have had church members say to me following the presentation of the thoughts contained in this address: "I had never once considered it at all in that light, and I shall never dance again."

I know that many who dance are good people, but I must bear this testimony tonight that my observation throughout my entire pastoral experience has been that dancing has a chilling and paralyzing influence upon the spiritual life. Even in cases where no direct harm comes to individuals of strong morals from the dance, nevertheless it tends to destroy their spiritual enthusiasm and consequently their usefulness in the church.

No! The only grace in the modern dance is the disgrace of it, and especially as applied to church

members. I have never yet seen a dancing church member who was a soul winner. Spiritually speaking, dancing Christians are dancing corpses! The dance, therefore, so far as Christians are concerned, does not need regulation but strangulation. May God have mercy upon the poorly informed or worldly pastor and church whose interpretation of the teachings of Christ drops to the low level of sanctioning indulgence in the modern dance.

“But,” you say, “why raise any issue over these things? What good will it do?” Well, a faithful fight always does good, and all right thinking Christians should protest in most earnest and emphatic manner against the prostitution of religion by tying it up with these forces of worldliness and sin. I take this opportunity to raise the standard of God’s truth and holiness in opposition to all of these things. At least the modern world ought to know that there is another standard,—the standard of a pure church, the standard of a holy religion, the standard of a regenerate heart, the standard of victory over sin and the world, instead of weak-kneed and cowardly surrender to them! We Christians are here in the world to “tear down the strongholds of Satan,” and not to effect a complete offensive and defensive alliance with him!

Fighting the Devil with Fire.

“But,” some one else says, “ought we not to make some concessions to hold the young people? Does not the end justify the means?” No, it does not!

and no sound, safe system of morals can be founded upon any such idle sophistry! No good can be reached by evil means, because Jesus said, "An evil tree cannot bring forth good fruit." Some say that the only way to hold the young people to the churches is to bring in dancing and theatricals and all of that. They say that we must "fight the devil with fire." But the trouble is that the devil has more fire than we have, and he can always beat us at that game.

Wherever the church tries to capture the world by "fighting the devil with fire," she herself gets captured and scorched! The devil's specialty is fire!

Furthermore, and most emphatically, every right-minded young man and woman today will resent the implication that they can only be won and held to the church by pandering to the giddy and fleshy side of their natures. No! Christianity means heroic self-renunciation, or it means nothing at all. The only way that the church can really win and hold the young, who are worth the winning is by the beauty of holiness and the joy of service.

Not to get something upon the low level of fleshly enjoyment, but to give something upon the superb heights of the spirit, is what Christianity really stands for.

Self-sacrifice has in it far more attractive power than selfish indulgence. God hasten the day when the leaders of our churches, and our religious forces everywhere, will come to understand this truth

again, and will turn from the folly of compromising with sin and of surrendering to the world!

The church had better have Gideon's little three hundred, if only they know how to pray and love souls and are set for the service of God and man in the spirit of self-sacrifice, than to have all of her teeming thousands of spoiled and pampered worldlings, who are compromising God's truth and dragging the white standard of Jesus Christ in the very mud and mire of self-indulgence and shame!

Responsibility of the Strong.

The stronger elements of our society are facing a tremendous responsibility today in that many of them are setting a wrong example in these matters. I wish that I had time to tell you about the now famous "Bal Blue" Ball held at the Ritz-Carlton Hotel by the social leaders of New York a short time ago. It was a so-called "charity" ball, and was advertised in great, full-page display announcements in all the newspapers as being under distinctively religious auspices. Yet they not only had all the usual objectionable features of a ball, but they had a group of girls come over from one of the theatrical "Mid Night Frolics." and dance a ballet. And all of this—the ball itself and these things from the most sensuous and frivolous side of the modern theater advertised and given in the holy name of religion!

That keen observer of our modern life, Mr. Sisley Huddleston, writing in a recent issue of "The Atlantic Monthly" scathingly denounces these abuses of the rich and strong. He says:

"The new rich constitute a rottenness in the marrow of civilization, and the rottenness must affect all the members." And how callous are individuals within the ranks of the so-called stronger elements of our society, to these heart-breaking conditions, and of their selfish and sinful luxuries and self indulgences, even in the face of the needs of a dying world, he says:

"I stand looking on at the brilliant scene in the ballroom of one of the most fashionable Continental hotels. The dresses are dazzling; they are violently vivid, flaring colors, sumptuous stuffs, shining satin, rich velvet, gold and silver brocades, with flaunting feathers, scintillating jewels, white flesh, all turning, turning; a kaleidoscopic confusion which more resembles a futurist picture than anything I have seen. The unprecedented display of wealth shamelessly contrasts with the deep misery of masses of people. The whirl of pleasure, repeated in every quarter on a larger or smaller scale, makes us forget common duties. It was so at Berlin, where the mark was valueless; it was so even in starving Vienna; London and Paris were full of dancing-halls, high and little. At Paris indeed it was necessary to turn the theatres into ballrooms. There was dancing at tea-time, dancing at dinner, dancing throughout the long evening."

At another time in European history, when as now there was awful suffering among the masses of the people, and the same callous indifference which we see today within the ranks of the upper classes.

and when a terrible tragedy startled the world, Voltaire, with scathing sarcasm, said, "Lisbon burns but Paris dances!"

A Dirty Bride.

The Christian Church, in its early years at least approximated the ideals of Jesus. Cyprian, who was bishop of Carthage, in the 3rd century A. D., used the following words, which give us a suggestive glimpse into the holiness and beauty of the church as it existed in his age. He says in writing to his friend Donatus:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see; brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheatres, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

What a beautiful picture of a true and holy church in the midst of an evil world! Some of us today remember how pure and noble the churches

were even in the time of our fathers and mothers, and what spiritual and unworldly lives the church members of that day lived.

Th church of today must divorce itself absolutely from the sinful world. The command is "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and perfect and acceptable will of God."

Again it is written, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6 :17.)

And once more it is written:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." (Ephesians 5 :11-12.)

The church is called in the Bible, "the Bride" of Christ. It is called "the Lamb's wife;" and we are told that when Christ comes again to take His own unto Himself, there is to be a wedding in heaven between Him, as the "Bridegroom," and the church as "the Bride."

Has not Christ, therefore, the right to expect that His bride shall come to Him pure and clean? Think of a bride coming to the marriage altar slouchy and smirched and dirty! The very thought is shocking. And how will Christ feel if, when He comes to the marriage altar, He finds that His church—His Bride—has been a harlot, and that her garments are

all dirty and stained by worldliness? A bride should be the purest, sweetest, freshest thing upon God's green earth; and surely the Bride of Christ can not fall below this ideal!

Jesus and the Sirens.

The real secret of overcoming power in all of these things is to love Christ so well and to serve Him so actively that these false pleasures will lose their charm.

One of our young women, in New York,—one who has become very active in church work and soul-saving efforts,—said to me recently: "I have always had a conscience on the subject of going to the theater, the dance, etc., because every time I attended, the question would come to my mind, 'Could I have invited Jesus here with me? Would I feel entirely comfortable if He were by my side as my guest?' And sometimes a tingle of shame would come to my cheek because of something I was seeing or hearing, and the conviction would come to my heart that Jesus would not feel at home and that I would have felt terribly embarrassed if He had been with me as my guest." Then she added, "So, pastor, I have given it up. I have no time for those things. I have found something better to do." This young woman then expressed to the pastor her willingness to give her life to the service of Christ, as a missionary.

You have doubtless heard of the island where the sirens sang so sweetly that all who passed in ships

were charmed by their music, lost control of themselves and the ship, and the vessels were thus dashed to pieces on the rocks. One vessel came near and the officer put wax in the sailors' ears, then had them bind him to the masts, and although he struggled to be free no one would release him as the sirens sang. That is one way to overcome the fascinations of the so-called popular amusements of the day. Some say, "Make hard and fast rules, and if the people break them turn them out of the church." But I am sure this is not the best solution for the problem. We can reach the highest possible to our characters only by freely desiring and doing the better things of life. In the story of the sirens, we are told that another vessel came near, and though the sirens sang their sweetest music, the sailors never turned their heads to listen. They really did not know they were near the island, and all because they had Orpheus on board and Orpheus sang a sweeter song than the sirens ever knew. When we take Jesus on board, He will give us overcoming power against all worldliness and sin!

Oh, the beauty of Jesus, and the joy of fellowship with Him!

The world can never satisfy the capacities, the demands and the longings of your immortal souls! "Thou hast made us for Thyself and restless are our souls, till they rest, Oh God, in Thee."

No Satisfaction Anywhere Else.

None of these things which are eclipsing the Saviour today can really satisfy the soul and give it

salvation, joy and peace. You may worship at the altar of pleasure until its incense rises to the sky; you may fill the social cup with the red wine of good fellowship until it sparkles in beauty to the very brim; you may thrill with ecstasy in the rhythmic fascination of the gliding dance; you may surrender to the wierd and deadly hypnotism of the gambling table; you may give yourself to the seductive charms of impure beauty; you may feast upon the rarest viands that wealth can purchase or skill prepare; you may revel in the power of social prestige or public position; you may devote your talents to the amassing of golden treasure, until your wealth eclipses the fame of Croesus and surpasses the dreams of avarice, but still you will be unsatisfied. Never until you look away from the things of this world, and behold upon Calvary's cross that pale Sufferer dying there in agony and blood for your sins—never until you too come to "the place called Golgotha," and accept Christ as your Saviour and Lord, will you come into the deeper meaning of your destiny, or find those divine and heavenly ideals, which constitute, at last, the true life of man!

CHAPTER IV.

CLEANED MOVIES OR RUINED CHILDREN.

W. S. FLEMING,

Central Manager, the National Reform Association, Pittsburg.

Movies Determine Morals More than the Church—Movies Reeking with Immorality—Unfit for Children—Keep Their Own Children Away—The Movie a School of Crime—All Crimes Shown on the Screen—The Sex Appeal—The Movie, Liquor and Tobacco—Encourages Gambling—Mocking Sacred Things—Ministers Ridiculed.

Government tax figures reveal that on an average every man, woman and child in America goes to the movies just about once a week. Since a great many, principally adults, attend seldom or not at all, other great numbers, mainly children and youth, go several times a week.

After making an intensive investigation, Prof. E. W. Burgess, of the University of Chicago, declared that the four forces doing most to mould child morals in this country today are these, and in this order—home, school, movies, church. We churchmen do not like the charge that the movies lead us in teaching morals to the children, but we can not deny the fact.

Movies Determine Morals More than the Church.

A very little consideration will demonstrate that the movies give the children more training in morals than does the church. The average duration of a

movie show—before the picture repeats—is just about 90 minutes. The average time a child is under the instruction of the Sunday school teacher does not exceed 30 minutes. The child that attends both once a week gets three times as much from the movies as from the church. The Sunday school has one-fourth of the children of the country, while the movies have practically all. Thus the screen gives at least twelve times as much instruction as the Sunday school teacher. All this on the assumption that the child goes to the movies but once a week, whereas millions go several times a week. And psychologists declare that what one sees is five times as effective in creating an impression as what one hears. Without question, the movies are almost infinitely a more powerful influence in the lives of the children than the Sunday school or the church.

All this being true, it behooves parents and the public to know the effect of the photoplay upon the morals of children, whether it be good or bad.

Movies Reeking with Immorality.

That the screen is reeking today with unspeakable moral filth need not be declared. It is evident in all parts of America, in all parts of the world, to all except those who refuse to see. The cry against the pollution on the screen comes not only “from the professional reformer and old women and bigoted preachers,” as the movie men would be glad to have us believe, but it comes from the press, the schools, chautauqua platform, legislatures, police courts, the

street, even the movie men themselves. Many an exhibitor frankly declares that he would be glad to show only clean pictures but that he can not get them. Clean producers, and they do exist, admit the charge, and decry it. Leading magazines of the trade, *e. g.*, the "Billboard," give among the heaviest blows at the contamination of the screen, and attacking, admit the fact. Even the producers of rotten pictures make no denial; in fact they promise reform but continue the polluted stream.

Unfit for Children.

That the screen is morally unfit for children and youth is admitted by leading officials of the motion picture industry. William A. Brady, the actor and prize fight promoter, is also President of the National Motion Picture Industry, controlling as he says, 80 per cent. of the pictures in this country. On two separate occasions a couple of years ago, Mr. Brady begged the Chicago Motion Picture Commission to include in their ordinance a section that would forbid children under twelve attending the movies and that would exclude those from twelve to sixteen except with a chaperone. When asked why, he refused to give an explicit answer but tacitly admitted it was because of the impurity of the screen.

A large part of the agitation for public regulation of the photoplay is on the ground that the pictures are morally unfit for children. In attempting to ward off this blow, the movie men universally assert

that such an effort is in effect, an effort to reduce pictures to the level of childhood. Since there has never been any particular thought of public regulation of the screen except on account of its morals, this answer by the industry is a plain admission that the pictures are morally unfit for children.

Keep their Own Children Away.

Perhaps the best evidence of all is the action of the leaders of the business and of intelligent unbiased students of the screen in reference to their own children going to the shows. Mr. Brady admitted before the Chicago Commission that when his daughter Alice was twelve years old, she was not permitted to see the pictures at all. Mr. Arthur Ryan, the personal representative of the big four factors—Fairbanks, Pickford, Griffith and Chaplin,—told the same body that the biggest job he and his wife had was to find clean pictures for their six children to see. Miss Kitty Kelly, Motion Picture Editor of the Chicago Herald Examiner, told the Commission that because of her personal knowledge of the screen, her twelve year old sister was not permitted to go to the shows. Mr. W. K. Hollander, Motion Picture Editor of the Chicago Daily News, told the Commission that he was a constant student of the screen and did not permit his children to see the pictures. Mr. Brady is reported to have told a legislative committee that his daughter Alice was not allowed to go to the shows till she was fifteen years old. The actions of these informed friends and un-

biased students of the screen should satisfy any one that the screen is today morally unfit for boys and girls.

The Movie a School of Crime.

The commercial motion picture is today America's greatest school of crime. Judge Ben Lindsay, of Denver, Col., knows as much about juvenile delinquency as any man in America, and he declared a little time ago that the two greatest causes of crime in this country today are the high powered automobile and the crime suggesting motion picture. George L. Schon, of Louisville, Ky., chairman of the juvenile committee of the American Prison Association, declared a few months ago: "There can be no denial of the baleful influence of scenes too often pictured on the screen. Court records almost without number trace juvenile crime directly to this source."

A few illustrations will show how the thing works out. In Indianapolis, two little girls saw on the screen a shoplifting scene and tried the same thing and were caught. In Bloomington, Ill., four little boys tried to hold up a citizen as they had seen it done in the movie. In Lawton, Mich., two boys fifteen and fourteen saw on the screen a train wreck and just how it took place, and they tried to wreck a limited passenger train in the same way. The wreck was averted but the boys were caught and sent to the reformatory. Near Coopersville, Mich., two boys about fourteen and thirteen, at the point

farmer as they had seen it done in the movie, and the older one is learning better in the reformatory. In Detroit a twenty-eight year old man with a child mind saw a wild west shoot-em-up show through three times one night and went out and killed a man in his bed, and admitted he got the courage from the crime picture.

All Crimes on the Screen.

Every conceivable crime is pictured on the silver screen, and the alert child mind is quick to copy, with the result that crimes innumerable are traceable directly to the movies. Producers defend themselves for giving such pictures by saying that the criminal is nearly always caught and punished, and this is sometimes true. But psychologists tell us that the child does not reason from cause to effect as does the adult, that the child is drawn by the serpent charm of the thrill, the excitement and the bravado and is ensnared before he thinks.

Not infrequently the advertising pictures on the outside are worse in their effect than those within, for here the moral is not suggested, and the pictured crime stand for hours or days open to the wondering gaze of susceptible childhood. Throngs of children often stand before these pictures by the hour, and with eager eyes and impressionable souls, drink in the poison of its criminal suggestion with its fighting, stealing, gun play, killing. And the seed, firmly planted in fertile soil, springs up with incredible speed bearing its harvest of crime.

The Sex Appeal.

And the crime suggestion is no more dangerous than the improper sex appeal, if indeed it is as much so. The indecent dress, or more truly lack of dress amounting often to almost nudity, is frequently pattern for one and passion for the other sex. The clinging vamp with her sexual appeal; the human brute taking all but the last step in mad lust; the oily tongue and the passionate caress of the lecherous rake; the long drawn out hugging and kissing scenes; the bath room and bed room and other disrobing pictures; even in legitimate love scenes, the woman always making the advances; picturing the indecently close commingling of the sexes in the vilest of the modern dances; the shocking familiarity of men and women wholly improper except with married couples in the privacy of their own rooms; the not infrequent hugging and kissing and love making of boys and girls in their early teens; portraying passion in low, coarse and vulgar ways;—all this and more the presence of hundreds of children, with many a younger young couple sitting close together in a darkened room, only strangers near, sex passions roused, restraints removed, bewitching music—is it any wonder that children know as much today about sex matters as their parents? Can it be doubted that amid such surroundings are learned the first lessons that lead many a girl toward the maternity home in her middle teens, and that transform many a hitherto pure boy into a lustful beast? If the excesses of the

modern dance produce the force that breaks down all sex restraint, the sex suggestiveness of the modern screen is at least a mighty power in breaking down sex modesty and producing sex laxity.

The Movie, Liquor and Tobacco.

And the silent drama speaks to children with a luring voice concerning liquor and the cigaret, gambling, general lawlessness and kindred evils. All these things are thrown on the screen with a regularity that makes a child feel that these are a matter of course to be expected as a part of every life. It is really advertising these things. It is said of a certain prominent actor, the hero of almost every wild west shoot-em-up show, the idol of every boy movie fan, that he never smokes cigarets except before the movie camera, that in those cigarets he uses shavings instead of tobacco, and that the American tobacco trust pays him \$1,000 a week on the side to pull that stunt, the intent of the whole thing being, without doubt, to put a cigaret into the mouth of every little boy who believes he can do what his hero does. The wine glass and the whiskey bottle and the saloon and the parlor drinking scene, are very common on the screen, and jibes and jests and rude jokes and insidious suggestions are constantly being thrown at the 18th amendment. A recent picture discovers a man in a disorderly house declining to drink liquor and a baby's nursing bottle is handed him, which he proceeds to use just as would a baby, the inference plainly being that one

who does not drink liquor is a baby. In an Indiana town, a local movie exhibitor begged the school authorities to permit him to show to the children free a beautiful child's picture "Little Lord Fauntleroy," and with hundreds of children present, he followed that picture with a lot of propaganda to prove that our present high prices and hard times and lack of work are the direct result of the 18th amendment and the Volstead act.

Encourages Gambling.

Gambling and betting, fighting, stealing, and all sorts of lawlessness are constantly pictured on the screen, giving the suggestion not that these things are wrong, but that the wrong lies in being caught at it. Pegging rocks through windows to give your pal a job repairing the window is a bright idea so long as you keep away from the cop.

The teaching of much of the silver screen is that the laws of the land are infringements upon personal liberty to be flouted whenever convenient or desirable.

Mocking Sacred Things.

The screen plays with and pokes rude fun at some of the most sacred things of life and helps vastly to break down some of the most hallowed institutions the world knows. The marriage scene and the marriage vow have been among the most holy institutions among civilized peoples, amounting to a sacrament among unnumbered millions. And yet a recent comedy carries the audience through reel after reel

of laughter at the ludicrous situations at a wedding till at last the ceremony is completed with the bridal pair in bed with the minister lying between them. "The Right to Love" shows a husband very devoted to a woman other than his wife; the wife, driven to attempted suicide, is rescued by a former lover who now becomes paramour and kills the husband, an innocent man is punished for the crime, and then the wedding. In another picture a man marries a certain woman, soon divorces her and marries another, soon divorces her and remarries the first, all for love and money. To the screen, marriage is an incident, the marriage vow a thing to be violated at will, the marriage relationship one to be broken on any provocation or none, tandem polygamy is a matter of course. All this thrown upon the screen in the presence of immature imitative children teaches them that the marriage tie is to be taken lightly, is made to be broken or violated at will, or at best that marriage is only a conventionality that requires temporary restraint.

Ministers Ridiculed.

Even the sacred portals of religion are not proof against the insidious attack that is so direct and constant and so well aimed that it can not be accidental. The picture "Hell's Hinges" has traveled all over America for at least five years and is now found in Japan. In this picture, a minister is shown standing at a saloon bar drinking till he is maudlin drunk, and the saloon keeper then yells out to the

crowd standing about, "All parsons are hypocrites and liars and there is no real religion." In another place the saloon keeper again yells out, "To hell with the churches." And throughout the picture, the church people are called the "Parson's Herd," "the Petticoat Brigade," and they are pictured as a backwoods lot. In "True Heart Susie" a young minister is pictured as the dupe of a wicked designing girl and the laughing stock of the whole community. A recent picture declares "nobody goes to church any more," and in another place it says, "most anybody can stand it to go to church just once." The screen is constantly holding the church and the ministry up to caricature, scorn, ridicule and laughter, the evident psychology being that the child is taught to turn away from the church, laugh at ministers and scoff at religion.

Not that all pictures are bad, for many are good, but the vast majority of pictures in the cheap theaters usually attended by children are decidedly injurious.

And the facts above given are not idle guesses, but the result of careful systematic study of the screen very widely in six states during the last year and a half in addition to intensive study of the subject for several years.

Two questions are worthy of brief consideration:

1. Why not adopt the suggestion of Mr. Brady and pass a law forbidding children to attend the movies? a. Because that presupposes and is suggested for the purpose of continuance of the prac-

tice of producing objectionable pictures. b. Because it would work injustice to the children in keeping them away from good pictures. c. Because such a law is almost impossible of enforcement.

2. Would not the difficulty be overcome if parents were to select proper pictures for their children to see? This sounds nice to the untrained ear, but in practice it is almost impossible. It would require the parent first to see the picture without the child, and by the time the parent has had time to inspect the picture, it is gone and another has taken its place, before the child has had a chance.

The only safe way is for parents to keep their children out of the movies as Mr. Brady did his daughter till the producers furnish only clean pictures or till we have adequate public supervision.

CHAPTER V.

"IS THE MORAL ATTITUDE OF AMERICAN WOMEN CHANGING?"

WILBUR F. CRAFTS, PH.D.,
International Reform Bureau, Washington, D. C.

Women's Standards Lowered — Destructive Tendencies — French Adulteries — Women With Seven Devils — Boys Rebuking the Morals of Girls.

To many the most alarming fact about the United States is the apparent change in the moral attitude of thousands of American women. Those who have not changed need not take offense. Would it not be a bad sign if they are not already sufficiently offended by the new attitude of their sisters to welcome reinforcement in efforts to bring them to order?

What has happened has little if any relation to suffrage. The now dominant currents were running strong before women voted. Nor can the change be fairly laid on the World War. The tendencies now culminating were very manifest before the war began. The change is not to any considerable extent charged to the increased industrial life of women. The idlers are worse than the workers. Nor is it charged by welfare workers to abolition of the "red light" districts, which always reduced the evil, as police records prove. The causes of the moral changes in American women are many and some of them remote.

Women are not as bad morally as the men, but there is not as much difference as there used to be. Long ago Mark Twain said to men, in grim humor, "Be virtuous, and you will be lonesome." And Howells said, with great literary restraint, that men are "imperfectly monogamous."

Women's Standards Lowered.

When the World War began American men were slowly being educated away and up from such loose standards. Without question, the American Army was the cleanest morally of any such group of men in history—at least while on this side of the sea. Unfortunately, just as the men were making some moral progress upward, women started a rapid downward movement.

The Literary Digest, some years ago, published extracts of a discussion of the difficulty of having in high society the daily intimate association of men who were all expected to indulge their passions and girls who were all expected to be modest and chaste.

Mr. B. B. Hampton, the well known motion picture producer, in an effort to show that the degradation of American morals is not all due to the vampire films, finds the beginnings of the downward trend in the period when novelists and actors seemed to have come to feel that the old-time love stories, where competing unmarried lovers all had a right to love, were getting monotonous, and began to compete with each other in "triangle" stories. The meanest of all robberies, stealing the affections of a wife or

husband, when there were millions of unmarried folk all about, was ingeniously defended in a thousand ways in these triangle stories. Always it was the husband or wife who was at fault. The destroyer of the home, misnamed with the noble word "lover," was pictured as a philanthropist saving an unhappy wife or husband from a hell on earth. Again and again I have asked some literary man to designate a novel I might read for rest after a great campaign, only to find myself wallowing in a sewer of adultery camouflaged with lilies. I would sooner go to a morgue for rest than to these hyena novelists who feed on dead loves. And the most curious part of it all is that many people are so dulled by much easy reading, with no thinking, that they don't see the absurdity of reading a love story written by a man or woman whose own love story has been wrecked in a divorce court. I would as soon choose for an ocean voyage a ship whose captain had lost his last ship.

Destructive Tendencies.

Theatres, making these triangle novels vivid, and giving plays showing the life of harlots, at first to "men only," later to both sexes of all ages, introduced also French dancing girls in tights, later "living pictures" announced as "without drapery," and later the "abdomen dance," and finally abdomen music, known as jazz. Professor Guyon, proprietor of the largest dance hall in Chicago, calls jazz "pelvic massage" and declares it worse than "moonshine whisky." He condemns also the dances that go with jazz.

At a midway stage of this decensus Averni, the Chicago Tribune said the theatre was never so vile since the days of the Stuarts; and a little later Archbishop Farley said the theatre was never so vile since the fall of Rome. With forty-three millions of people in the churches, it might have been expected that statement would bankrupt the theatres; but there were fifty big theatres built the next year in the biggest cities, and the women continued to furnish two-thirds of their audiences, just as they furnished two-thirds of the readers of the triangle novels.

French Adulteries.

When I went to see duBarry in Senator Hanna's theatre in Cleveland, I found to my amazement that women made up fully three-fourths of the audience, many of them sitting with their lovers. And when the dissolute king came to the bedroom of his mistress unexpectedly when she had another lover hid in the bedclothes it was all taken as calmly as if French adulteries de luxe were the daily bread of American women. When I saw the Eternal Magdalene—an apology, almost a defense of prostitution—another audience three-fourths women cheered with suggestive intensity when a respectable girl, who had run away with a worthless man and returned only when her paramour cast her off, was taken back by her fiancé with the remark, “A woman who has gone wrong but once is good enough for me.”

That is the logic that seems to be back of the moral slump of many women, who seem to be think-

ing, "We are good enough for the men, though we go wrong now and then. Since men will not come to our standard, we will adopt theirs, or at least approach it, to the 'near beer' and 'dry smoke' stage of 'emotional dancing' and automobile 'petting,' we will play on the precipice with men, but will turn back just in time to prevent a fall." When that point is reached one or both parties often refuse to turn.

Women with Seven Devils.

Before the War began conditions were such that there was no dissenting voice when I said in a lecture on "The Devil's Hardest Fight for a Boy," that one of the demoniacs of the Bible was a woman "possessed with seven devils," the largest devil population ever reported in one human soul except the demoniac whose name was "Legion" who had devils enough to jockey a whole herd of hogs into the sea. I remarked that many American women seemed to be possessed with seven devils: the devil of immodest dress, the devil of the salacious magazine, the devil of the jazz song, the devil of the triangle theatre, the devil of the vampire film, the devil of the barnyard dance, and the Legion devil of the cabaret, where drink and dance conspire to wreck the souls of men and women.

There are women who dress modestly in spite of the fashion makers taking the devil's side. There are women who resist all these seven devils. But the contrary situation among many women alarms every one who values the honor of the nation and

the welfare of the race. The flappers are least to blame of all. Their parents and the city fathers are bound to make "Main Street" safe for young folks and to make the fashions safe as well.

We challenge the aid of all true Americans to recover Americanism in womanhood—and manhood; in young and old. It begins to look as if men must lead the way in moral recovery.

Boys Rebuking the Morals of Girls.

In several instances high school boys are reported to have read the riot act to the reckless girls. With many mothers vamping, instead of checking their daring daughters, husbands, fathers and brothers should rally to the defense of the imperiled home. Something worse than Kaiserism must be overcome. As the conscience of dancing masters and film producers is calling for reformation, let the newspapers also cease from their nudity. And let pastors, parents and teachers, with the inner circles of the young folks, and the women who have held fast to good manners and good morals, insist that indecent exposure and near adultery and gregarious licentiousness shall go to hell where they belong.

Book IV—Local Conditions

CHAPTER I.

SOME STARTLING CONDITIONS IN NEW YORK CITY.

JOHN S. SUMNER,

Secretary, the New York Society for the Suppression of Vice, founded
by Anthony Comstock.

Prostitution in New York City — Motion Picture Law — Character of
New York Theatres — A Notorious Sporting Weekly — Art Photographs —
Action Against Obscene Publications — Satan Organizes.

The New York Society for the Suppression of Vice, in the course of a year, comes in contact with many factors of a demoralizing character. Its primary duty is to get at the source of these things and, where suppression at the source is possible, to take action along that line. It is chiefly concerned with obscene and otherwise degrading published matter, including books, photographs, pictures and advertising matter. Incidentally, it takes cognizance of conditions in the theatre and in motion picture places and acts in cooperation with the public authorities who have particular supervision over these forms of public exhibitions. It may incidentally, in cooperation with the police or other agencies, take action on a complaint of prostitution or an

indecent stag show, and in any other matter affecting public decency and American standards of conduct which is brought to its attention. During the past year, for instance, in cooperation with the police and another organization, we investigated a case of prostitution. In that instance entree to the apartment used for the purpose was gained through the voluntary efforts of a hotel bell-boy, in conjunction with other young men of related occupations. Evidence secured resulted in the conviction of four women and three men and, incidentally, of another man on a charge of violating the prohibition law.

Prostitution in New York City.

It may be said for the City of New York that, as far as prostitution is concerned, there is what a former Mayor designated "outward decency." There is practically no soliciting on the public streets, the intermediaries between the prostitute and the customer being hotels employes, cabmen and frequenters of the low class of places where people congregate for entertainment.

Related to this sexual depravity is the matter of sex perverts, largely homo-sexuals, who are found frequenting low class motion picture places where they take advantage of the semi-darkness to make improper advances to boys and young men. They are also found during mild weather in public parks, in subway stations and in other places of public resort. This source of demoralization has shown a large increase during recent years due, in a measure,

possibly, to the inaccessibility of female prostitutes and largely to the great number of foreigners in this city, especially from the South and East of Europe where habits of this class are not uncommon.

Character of the New York Theater.

Regarding the theatre: There was, during and following the war, an extraordinary demand for entertainment. As a consequence, many new theatres were built and many of these were under the control of persons of no character and immoral in the extreme. During the past three years there has been a deluge of salacious, lewd and otherwise objectionable shows on the public stage. Where one manager takes a chance to create a sensation by catering to a depraved element of the population and gets away with it, to his financial profit, others, not overscrupulous, are encouraged to follow in his footsteps. This situation became so bad that, an informal association of representatives of organizations in New York under the name "Better Public Shows Movement," was created with a view to bringing about a better situation on the stage. It has been the object of this organization to cause greater activity on the part of public officials; to secure the cooperation of the better element among theatrical producers and, finally, to enforce the criminal law in cases where criminal action seems warranted. The greater part of the theatrical interests are disposed to cooperate, and a plan is now under way for the creation of a jury panel of

from three to five hundred citizens from whom, in the event of a complaint against a public show, a jury of twelve would be drawn by chance, and these twelve would witness and pass upon the show complained of. Their decision would be that the show should be discontinued or altered, or that it should continue without interference. The theatre interests, including dramatists, actors and managers, propose to bind themselves by contractual relations to abide by the decision of this jury. If this plan is adopted it will go a long way toward ridding the stage of the debasing sort of entertainment now so frequently displayed. The result would be beneficial, not only to New York, but to the country at large, in view of the fact that most of these plays originate or gain notoriety in New York and thence go on the road for production in other localities.

Motion Picture Law.

As the result of urgent representations made by various organizations and citizens to the government and legislature a law was passed creating a motion picture commission. It is required before any motion picture can be displayed by way of entertainment for profit in New York State, that it shall first be licensed by this commission, and the commission has the right to refuse a license if the film is obscene or lewd or demoralizing, or would incite to crime. A bill pending in the Legislature at the present time will increase the powers of this commission, although it has been really functioning

for less than six months, there is apparent an improvement in the character of motion pictures shown. There is no question but what this great influence, exerted upon the lives of millions of persons in the country each day, should be under efficient supervision, just as courses of study, and the teachers who instruct in the public schools are under supervision and subject to the control of State and local departments.

Another demoralizing influence lies in literature which is freely distributed in stores and on the public news stands. Of late there has been an epidemic of personal magazines; that is, publications gotten out by one or two individuals to exploit their personal opinions and for their personal profit. Some of these have been of an extremely objectionable character and criminal action has been taken against publishers and others responsible for distribution in four or five instances. Three such cases are now pending in our Court of Special Sessions.

A Notorious Sporting Weekly.

A recent conviction in that court involved the owner and advertising manager of a sporting weekly circulated very widely throughout the country. The case was based on a law prohibiting the publication of a certain class of advertisements, which experience has shown were of a dangerous character from the standpoint of health and morals. This publication was also the chief medium in this city for advertisements regarding pictures and photo-

graphs of a questionable type. As a result of the criminal action taken, all advertisements of this class are now excluded, as well as many other advertisements of a questionable character.

Art Photos.

So-called "art" photographs of nude women constitute an objectionable window display, in that they excite improper thoughts in the minds of the young and impressionable and in many of mature years who are not mentally stable. Frequent actions against the purveyors and exhibitors of these pictures prevent the excess of display of such subjects to the extent that the courts will uphold efforts to enforce laws against such offenses. Palpably obscene photographs are dealt in secretly and it requires, frequently, careful and extended investigation to find the source of such obscene matter and secure evidence which will be sufficient to sustain a criminal case in court. The photographer who maintained an office and studio in a business building in this city, was sentenced to imprisonment for a period of three months in the workhouse, on the charge of selling and having in possession with intent to sell, obscene photographs. In connection with such cases it is customary, in addition to arresting the defendant, to secure a search warrant and take possession of the objectionable matter. In this particular case, there were taken on search warrant more than 11,000 photographs and pictures and more than 1600 plates for producing same, be-

sides other matters used in connection with their manufacture. This is effective treatment in view of the fact that there is a financial loss to the defendant far in excess of any fine which could be, or likely would be, imposed. In addition a prison sentence may result.

Many such photographs arrive from foreign countries and are here reproduced in quantities. A plan for cooperation between our organization and an organization in Paris is now under way and if the initial attempt is successful, continuous activity along this line can be maintained which will benefit, not only the people of our own country, but of France and other places where these foreign products are circulated.

It is unfortunate, but a fact, that much which is demoralizing cannot be reached by law. There are many magazines which, in almost every issue, contain stories misinformative and tending to create a wrong idea of life in the minds of the young, leading to unfortunate and often destructive adventures. Such stories also appear frequently in the form of motion picture films.

Action Against Obscene Publications.

In many cases it is possible to reach and prosecute manufacturers and distributors of objectionable published matter far removed from the city. This is done through cooperation with the postal authorities. For instance, last spring, a party in Pontiac, Michigan, advertised for sale a pamphlet appar-

ently of an objectionable character. The purchase of this pamphlet by mail showed that it was in fact obscene. Through cooperation with the postal authorities and the United States Attorney and court in the proper district, action was taken which resulted in the conviction of the advertiser, and an extremely heavy sentence, both by way of fine and imprisonment. It was found that he had committed a previous offense of the same kind, for which he had served a term in prison. Cases, in which the evidence has been secured by mail in New York, have been tried as far from that city as the Pacific Coast. It is apparent that the laws for coping with all these forms of demoralizing activities are sufficient, and it is merely a question of active agencies and officials to enforce these laws in the interest of the people, regardless of who may be hurt. Persons who, for mercenary reasons, are putting in circulation things of which the natural tendency is to break down standards of chastity and decency are entitled to little sympathy; moreover, such prosecution and conviction becomes known among those engaged in similar activities, because there is more or less of a connection between dealers in demoralizing things, and serves as a warning, frequently causing such dealers to go out of business, or, where direct action is taken, to surrender their stock in trade. Attention is sometimes called to so-called medical publications of a questionable character. During the past year complaint was made regarding a book published in Boston, written

by a doctor. Under the state law it was apparently an obscene book. The magistrate before whom it was taken, expressed the opinion that it was neither medical, scientific nor technical, but that it was obscene and, in the trial court, a similar expression of opinion was rendered and the distributors of this book were convicted. This led to action being taken against the publisher of the book in Boston and resulted in the surrender of plates for printing it and of all copies on hand.

Satan Organizes.

The forces of demoralization are well organized and well provided with funds for carrying on business. On the other hand, public opinion against such matters is not organized. There are many offenses in this field with which the ordinary policeman does not feel competent to cope, particularly a book publication or a picture which may be an alleged work of art, or a show on the public stage or on the screen. In that instance, the value of a citizens' organization to enforce the laws regarding those particular things, is easily apparent. If such an organization existed in every large community and each of such organizations was in close touch with all the others, much could be done to enforce the law when violated, and at the same time to mold and solidify public opinion against the dissemination of demoralizing and degrading influences. It is apparent from the foregoing that cooperation among such organizations can be very effective and this cooperation can be

extended to deal with public officials, both local and national. Where there is such a flood of literature constantly in circulation, advancing new ideas, some uplifting but much that is demoralizing, and where the youthful mind is assailed in places of entertainment by suggestion leading to wrongful activities, a measure of some supervision is essential, and the frequent cry of interference with art, or expression or the press, while sometimes put forward with sincerity, is, in most instances, the cry of some commercial interest which fears to be injured in its money-making activities by the imposition of an official control. Youth is the most valuable asset in any country, and too much care can not be taken to protect youth from the unnecessary temptations sought to be put in its way for the enrichment of unmoral interests.

CHAPTER II.

**"DANGEROUS CONDITIONS IN THE MORAL LIFE OF
THE YOUNG PEOPLE OF TODAY."**

REV. HOWARD BILLMAN, *Associate Secretary*,
Church Federation of St. Louis.

A Shock Required — The Automobile as a Substitute for the House of
Assignment — The Whole City Stirred — Disobeying their Mothers — Story
of an Auto Lizard — The Schools Not Immune — Evil Conditions in Schools
— Treatment for a Moral Cancer — Segregation of Boys and Girls — The
Testimony of the Clinic — Conclusion.

The form and content of this chapter are largely determined by the brevity called for, and the request that the treatment be local rather than general. The writer has sought to act in the capacity of a reporter, not as a judge.

The several causes and accessories of demoralization among the young—broken homes, environment, economic conditions, joy-riding, dance halls, moving picture shows, not to mention others, are found in St. Louis, in about the same proportions as in other cities; producing similar results in about the same proportions. Forty per cent. of the cases filed in the civil courts are pleas for divorce. The juvenile and police courts, hospitals and clinics show about the same percentage of cases to the total population.

The city is in the same condition as other cities, in not knowing the extent of the evil it seeks to combat. Statistics are not given wide publicity unless some investigator gives them such publicity. And even if they were; who for example, would give us the number of men and women leading double lives; the number of persons treated for venereal diseases by physicians and private hospitals; and the extent to which the "solitary vice" is practiced by both boys and girls. Such matters are "taboo" in polite society, and do not furnish pleasant subjects for conversation in mixed companies, or in school or church circles.

A Shock Required.

It requires some kind of a shock—an explosion, so to speak, to startle people into telling what they know. We have had two such shocks in St. Louis in recent months—shocks that startled the community out of its usual complacency, with the result that we know a good deal more about ourselves than we did six months ago.

The Automobile as a Substitute for the House of Assignment.

The first shock came in the closing days of last December. A young woman of nineteen, presumably respectable, after attending the movies with an older woman companion, was, with her companion, picked up by two strange men in an automobile, and taken for a ride into the country. The party partook of liquor during the ride. Returning

at a late hour, the older woman was allowed to leave the car at her own home. The younger woman desired to leave the car at the same time, but was held by one of the men, and the car was driven, not to her home but into another part of the city. In some manner she freed herself and leaped from the car. Four or five hours later she was picked up mortally injured and taken to a hospital, where a few hours later she died. Only last week there appeared in the Juvenile Court where I have represented the Church Federation of St. Louis for a number of years, a fifteen year old girl, one of three victims of just such an escapade; in connection with which the male members of the party escaped prosecution for an offense, in this state punishable by the infliction of the death penalty, because the girls had become so stupified by liquor that no one of them could give a coherent account of what had taken place.

The Whole City Stirred.

The whole city was greatly stirred by this incident, and all the papers commented editorially and otherwise at much length they became a "confessional" and an open forum. "Everybody's Column" was flooded for weeks by letters from all sorts of people. The young fifteen-year old and others, whose writings do not usually appear in print, expressed themselves without reservation and with great positiveness. Out of the welter of correspondence, I select two specimens which "furnish" food for reflection."

Disobeying Their Mothers.

Editor the St. Louis ——— :

A few evenings ago we read in "Everybody's Column," a letter signed, "A Mother Who Enjoyed Life." Good for her. Also read this letter.

We three girls have boy friends who like us as we do them, but our mothers refused to let us go out with them. We see these same boys often and nobody will keep us six apart.

You see girls must have some freedom. These boys are from 15 to 16 and all nice clean boys.

THREE GIRLS OF FIFTEEN.

It would be interesting to be able to identify these girls when they appear in the Juvenile Court.

The author of the second letter gives this description of himself:

Story of an Auto Lizard.

"The writer, as a child of ignorance, became an auto lizard late in 1919, and continued through until July, 1921. It may be well to add that I am from the south, which means that wholesome respect for good women is so deeply imbedded in my soul that forty years as an auto lizard would not shake it."

He tells us that he kept an accurate record of cases in what he calls his Blue Book. The letter follows:

"I shall not give the 'number' of 'cases' recorded in my book, but will substitute therefore the percentage system. Using 100 per cent. as a basis in sacred truth. Every girl or 100 per cent., who ever

came into my car as a pick up, knew beyond a reasonable doubt what was expected of her, this being the second question asked, and it was always answered in the affirmative; 95 per cent. of the girls who have ridden with me made known their willingness by common design, my only effort being to open the door of my car; I have never pulled into the curb for any woman until she had supplied the necessary encouragement; 60 per cent. of the girls smoked cigarettes; 65 per cent. were fond of cheap vulgarity, at least that per cent. dealt in it; 7 per cent. were married women (I learned later through my check-up system); 90 per cent. could teach your grandmother many things; 9 per cent were plain ignorant, not innocent; 1 per cent. were innocent; 64 per cent. were between the ages of 18 and 21; 36 per cent. were between the ages of 21 and 36; 75 per cent. lived west of Grand Avenue; 25 per cent. lived east of Grand Avenue; 98 per cent. were affiliated with churches; my book does not contain a single fictitious name and address. In this experience I have found only two girls who were as pure as the day they came on this earth. They are still pure and are in school. at my expense, without obligation to me."

The Schools Not Immune.

The second shock is of even more recent date, and has attracted the attention of every part of the country. A word of explanation is required. The dance hall situation had become so bad in the city as to arouse more than the usual amount of indigna-

tion. The common abuses invaded the dances conducted in the parish houses of the Catholic churches to such an extent that at least one priest closed the hall against all dancing, and another called the heads of the parish together, who decided that the dancing might be continued; but that the work of the one "bouncer" formerly in charge must be supplemented by that of a number of members of the parish—"plain clothes men," so to speak. Owners of dance halls, and the teachers of dancing became alarmed; and sought the co-operation of social and religious groups in securing the passage by the Board of Aldermen of an ordinance for the better supervision and regulation of the halls. Those charged with the enforcement of the ordinance got no farther than the collection of the license fees for which the ordinance provided. An open meeting of the amusements committee of the Board of Religious Organizations, composed of the women of all the Jewish and Protestant churches of the city, was made the occasion for demanding, with increased emphasis, that the dance halls be regulated as well as the fees collected. Mr. Victor J. Miller, Chairman of the Board of Police Commissioners, appointed by the Governor was one of the speakers. In the course of his address, he declared that the abuses complained of are not confined to public halls, but exist in private and semi-private dances as well; that vice is confined to no social strata; that evil influences are operative at many other places; and as example of what he had in mind, said that he had

evidence of the existence of a club of boys in one of the high schools of the city, in which violation of chastity is a condition of membership. A storm of indignation swept the city. Largely attended meetings of the friends and patrons of the school in question were held; and it was demanded that he appear before the body and prove this charge, or failing in this that the Governor immediately remove him from office. He refused to appear before the general body, but expressed a readiness to submit his evidence to a small committee selected by that body. When this hearing was held the committee refused to hear any evidence except that which bore upon this particular charge, and demanded that this proof be of a kind that would be accepted in a court of justice; and finally found "the charge not sustained."

Evil Conditions in Schools.

It very quickly developed however that there is in the city a great company of citizens, men and women, who are a great deal more interested in general moral conditions in the schools and among our young people than in the proof of the existence of a single agency for evil, which, if a fact, it might still be somewhat difficult to prove. To a representative group, composed of leading ministers and laymen, the Commissioner submitted a great mass of evidence bearing upon the conditions in general, with the result that the Presbytery of St. Louis, a number of the denominational ministerial associations, the Ministerial Alliance, the Board of Religious

Organizations, the Legislative Committee of the Committee of Fifty, and other groups; together with a large number of individuals, promptly asked the Governor to withhold action until the situation could be thoroughly investigated. The state of mind of this part of the community is well expressed in an extract from a sermon by one of the leading clergymen in a West End parish:

Treatment for a Moral Cancer.

“Whatever may be your judgment regarding the recent utterance of our Police Commissioner, you will candidly admit that he has reminded us that life is full of surprises. If the cancer spot is there, better far that it be laid bare and surgically treated than to be ignored and further fester the life of St. Louis’ youth. Let us suspend judgment until all the facts are known, but let us remember that sufficient evidence has been produced to convince us that there is something “rotten in Denmark,” and knowing this, let all Christian people do some sober thinking and see if their moral standards need readjustment.”

Segregation of Boys and Girls.

As indicating a reaction that has already set in as a result of the disclosures made, last week it was reported that the Women’s Chamber of Commerce by a majority vote had passed a resolution that discussions be held with the Board of Education to determine “if it is not advisable to segregate classes

in the St. Louis High Schools by having separate schools for boys and girls." One of our papers in commenting upon this action, said "The President of the Board of Education expresses himself as being personally in favor of segregating high school boys and girls, arguing that such a step would remove influences that retard advancement in study. While he did not say so directly, it is quite apparent that he believes that the interests of morality would be advanced as well by sex separation." Two or three days later the same paper contained this comment:

"Following general and public discussion of a proposal to segregate the boys and girls in St. Louis High Schools, it was learned that Principal ——— of ——— High School has ordered partial segregation, at least during the noon hour. Pupils have not been permitted the freedom of the streets about the building during the noon hours. The 3000 of them have been compelled to stay in the basement lunch room (presumably to keep them under supervision) and, according to students there has been a jam from which none might escape to outer air without an instructor's written permission."

The Testimony of the Clinic.

Along with other revelations of things not generally known, Health Commissioner Starkloff released the following figures contained in the records of the St. Louis clinic for the treatment of venereal diseases:

"The clinic was opened in January, 1918. During the first year 30,000 treatments were given. In 1919 the number had increased to 37,000 and in 1921 it was more than 1,000 a week. From 9 o'clock in the morning until 9 at night there is a continuous stream of men, women and children passing through its doors obtaining examinations, treatments and tests."

"The majority of people who come into the clinic," said Health Commissioner Starkloff, "are young boys and girls. We have many girls 14 and 15 years of age, although the average age would be greater. We find more very young girls, however, than boys. About 40 per cent. of the girls are born in the country."

Conclusion.

The supreme menace to the moral life of the young people of today, as always; in St. Louis, as the world over; is the possession of a healthy, red-blooded physical body. The sex impulse was the provision the wise Creator made to insure the fulfillment of his command to "Be fruitful, and multiply, and replenish the earth." St. Paul announces that the "law is holy, just and good," yet he declares, "I had not known sin, but by the law." So it is with this physical endowment. What his own "thorn in the flesh" was, we do not know, but to the average man and woman sex impulse comes as near being that thing as any other impulse of his nature. This fact is frequently disputed. But to the one making the denial the rejoinder of a prominent evangelist may be suggested, when some one in his

presence maintained that the female form in the nude made no appeal to him. "In that case," said the evangelist, "I recommend that you consult a physician at the earliest possible date." "Man has a body which is at once his glory and his shame. He drags it along and yields to it." I am right, I believe, in crediting this statement to Victor Hugo. No law, human or divine, or the frightful physical judgment visited in venereal diseases is sufficient to restrain the overwhelming tide of excess. The sex appeal as made in the dress of our women, in the clinging embrace of the modern dance, in the movies and burlesque entertainments, in the pictures that clutter the pages of many of our newspapers and magazines, and in the free and easy contact of the youth in this "emancipated" era, more than anything else, account for what George Ade has recently called:—"Today's Amazing Crop of Eighteen-Year-Old Roués and Nineteen-Year-Old Vamps."

CHAPTER III.

MORALS, GOOD AND BAD, IN MICHIGAN.

WILLIAM P. LOVETT, *Secretary*,
Detroit Citizens League, Detroit, Michigan.

Benefit of Prohibition—The Problems of Moral Life—A Socialized Church Needed—The Peril of the Summer Resort Rum Runners—Evils of Human Nature.

Michigan, including Detroit, I believe to be less threatening morally for young people than some other states, of greater population and having more congestion in large cities. My experience covers thirty years in a dozen states, from coast to coast, as a newspaper man and in other fields, including residence in New York City, Chicago, and other cities, as well as small towns and farm areas. Yet Michigan presents problems and conditions demanding analysis and organized action for moral betterments. I shall first present the favorable side of the picture as I have seen it in this state during the past two decades.

Benefit of Prohibition.

Abolition of the saloon, with the twenty years of public education preceding it, has been the greatest single force for good in Michigan. It was consummated in 1916 by a majority of 69,000, and reaffirmed in 1919 when the people, by a majority of 207,000, rejected a light-wine-and-beer measure.

County local option was the issue for a score of years and the agitation mightily affected the moral tone of the entire state.

Five other favorable factors in the situation are as follows:

1. Continued activity, local and state, to secure enforcement of the prohibition law. This activity has tended to furnish a moral issue as against all forms of law violation, and under the conditions it has helped secure election of efficient officials. The few exceptions prove the operation of this rule, even in the cities.

2. A state press, daily and weekly, which was a powerful aid in securing adoption of the prohibition law, and which, in the main, is clean, fair, and of generally uplifting tone in the entire state. Political and social lepers do not as a rule receive encouragement from the secular papers of Michigan. Where papers do not positively stand for the best things in society, it is likely that the editors believe they are going ahead as fast and as far "as the public will stand."

3. Censorship of the commercialized motion picture business is yet to be accomplished in Michigan by state law, but the agitation for it by the religious and moral forces, particularly by organized women's clubs, has served to rivet popular and official attention on this issue. As a result Detroit, for example, has a censorship of its own, done by city authority, backed by the organized churches, which has served in the majority of instances to keep manifestly immoral films out of circulation in both city and

state, because Detroit is the state gateway through which a majority of state-used films must go. In other communities the censorship idea is so pushed that exhibitors have responded to public demand for clean shows in an encouraging degree.

4. Government of Michigan towns and cities is largely of the modern kind, furnishing simple, direct connection between the people and their officials, so that responsibility for evils can be placed where it belongs. Home rule for cities is the constitutional Michigan system. Besides thirty cities having the general manager, non-partisan plan of government, others have the simple commission plan or the small-council type, including Detroit, in which the charter provides for the board-of-control principle. More than half of the population of Michigan live under local non-partisan government—and it is genuine non-partisanship. This provides direct popular control, elimination of party politics, and official compliance with moral demands made by a majority of the people. When the red light evil, the gambling den, or the vicious dance hall threaten, it is not so hard to pick the responsible official and make him enforce the law, as it is under the old types of city government.

5. Co-operation among denominations and churches has played a great part in the past ten years, in procuring united action against public evils though church federations, the local community church, and civic organizations backed by religious groups without regard to sectarian lines. This is

particularly true in Detroit, Grand Rapids, and other cities. As a result preachers speak boldly on public evils, laymen work together in critical situations, and public officials are forced to adopt the higher ground of law enforcement. In securing this end the leadership of the Anti-Saloon League and allied agencies, during the anti-saloon campaigns, was the chief influence.

The Problems of Moral Life!

What are the problems? Granting that Michigan generally is faced with the moral perils to the young which characterize all other states, but which are minimized to a large extent by the conditions described above, it may be well to record, by way of analysis, a few of the difficulties in the way of ideal public morality.

The home, the school, and the church are the three bulwarks of society. Government and the press only supplement what, for the most part, is accomplished by those three other agencies or institutions. But in Michigan we face the problem of the home in which there is weakness, due to weakened or no religion, lack of parental authority, or invasion of the home by adverse, outside social influences. Our public schools vary in moral tone according to the moral enthusiasm of the leaders or of the community served by them. Our churches in far too many instances still hold to ancient standards of thought and action, especially limiting their sphere of influence to the old individualistic philosophy, as against the social aims.

A Socialized Church Needed.

Because of its historic conservatism the church, as a whole, although by instinct, as recorded above, it has generally supported moral programs, has yet consciously and aggressively to espouse the modern idea of social action, in principle and in practice. Nine tenths of our churches adhere still to the preaching of individual salvation and regard social benefits as only a natural by-product. It will take many long years of training, and of Bible study, to alter this situation.

This problem doubtless is not peculiar to Michigan. Everywhere the first step may consist in the effort to secure agreement on what is the essence and purpose, as well as the divine method, of Christianity. Just now there are handfuls of church folk in a few localities who deliberately oppose any open recognition of a social application of religion. Numbers of churchmen only tolerate the efforts of their fellow Christians to fight the battles of social and public morality. The idea that the kingdom of God is social, consciously and actively, as well as individual, has yet to be generally accepted.

Thus it is easy to understand how and why churches and their leaders repeatedly ignore social facts all around them and refuse consciously to deal with those facts as churches. Even in their own limited fields it is possible to find many whose success is made impossible by their refusal to accept conditions and plan accordingly. Hence it occurs that pastors, reflecting the mind of the pew, often

fear to take a decided stand on any public issue. The psychology of the pew, under the influence of modern conditions, is that of independence and "personal liberty," so that the pastor is warned in advance not to risk his position by "going too far."

The Peril of the Summer Resort.

Among the forces peculiar to Michigan is that of the summer resort. It well illustrates the moral problem which arises whenever questions affecting Sabbath observance, dress, and relations between the sexes are raised. Six months in the year our lakes and rivers are bordered with a vast population, transient and pleasure-seeking. How to maintain the best moral standards it is difficult to say. State and local sentiment, functioning through state and local government, may be fairly right. But the transient nature of the situation is like that of the rural visitor to the great city; he does many things of which he would not be guilty if he were observed at home by those who know him. There are resort cities in which the secret currents of society for months in the year are foul as slime with blackness of immorality, but nothing in particular is done because of the quiet, individual character of the evil.

Rum Runners.

Michigan, particularly Detroit, has suffered too much from adverse publicity in connection with rum-running across the Canadian border. While there have been seasons of hectic success achieved by the booze-peddlers, they have been periodic. Today the situation is quiet and the risks great. Federal, state

and local officials co-operate better than the average citizen suspects, and more effectively.

Detroit, due to the governmental efficiency achieved under its new charter, and to the sagacity of the people themselves, enjoys a position at the head of American cities of size, in that it has successfully stopped the crime wave. The figures, scientifically gathered, prove a reduction of crime in 1921 of 58 per cent., as compared with 1920. A most efficient police department reflects the success of other departments in the city government. With general co-operation among all official agencies of law enforcement, the city is to be congratulated on the relatively good conditions prevailing. The unified municipal court is a powerful agency in this direction.

Evils of Human Nature.

Whatever evils exist in Michigan are, for the most part, not peculiar to the state but to human nature, and to the conditions of modern society. Having the advantage of other states in respect to some of the restrictions on immorality cited in this article, we face the general problem of strengthening moral forces by fundamental means and methods. Legislation alone can not win. It usually reflects public opinion, which is the basis of true reform. By continued, educational and organized effort through the home, the school, and the church, evils may be cured when public demand is registered in the public press and in government, assisted by volunteer organizations calculated to supply the cutting edge of leadership.

Book V—The Three Scourges

CHAPTER I.

WHY WOMEN LIVE LONGER THAN MEN.

D. H. KRESS, M.D.

French Women Live Twenty Years Longer than Men—Danish Death Rate Higher than among Men—Tobacco Smoke Inhalation Shortens Life—Morbidity Changes—Younger Boys Victims—Cigarette Most Harmful—The Deadly Furfural—Other Poisons—Deadly Carbon Monoxide—Science Against Tobacco—The Dupes of the Tobacco Trusts.

The Federal Census for the year has just been made public. Among other items of interest we find that although the male population outnumbers the female population, there are more female centenarians than male centenarians. In proportion to the population of each, there are almost twice as many women who attained the age of one hundred years and over, as there were men who attained that age.

Here are the exact figures: The total number of centenarians was shown to be 4,267, of this number 1,561 were men and 2,706 were women. There are more men than women in the United States and yet there are more women centenarians than there are men centenarians by 1,145. Naturally we are led to inquire, "Why is it?" What is the matter with

America's men? Surely males ought to live as long as do the females. The fact is males should outlive the females. The male is the stronger. These figures do not come as a surprise. America's experience is not different from that of other civilized countries.

French Women Live Twenty Years Longer than Men.

The commission appointed several years ago in France to investigate and report the causes of the rapid decline among the French people, found by examining the books of the various life insurance companies that women annuitants lived longer than did the men, not merely by a year or two, but actually by one third, for while the ages of the women annuitants averaged over seventy years, the average age of the men was a bare fifty. On the books of one company seven centenarians were found, all of whom were women. In the report, referring to the causes of this difference the commission said, "Men drink too much and smoke too much, women being much wiser drink ten times less and seldom smoke." There can be no question about the causes of the decline among the male population in civilized lands. Alcohol we know brings about physical degeneracy and shortens life. It wears out the vital organs prematurely. The diseases which are responsible for the greatest number of deaths among the male population are diseases of the heart, the kidneys and the blood vessels. The mortality from pneumonia is also rapidly increasing. Hearts and kidneys that have been previously weakened by

alcohol or tobacco can not stand the extra strain placed upon them during fever in pneumonia. Death in pneumonia, tuberculosis, influenza, typhoid fever and other febrile diseases is due very often to the weakened and degenerate condition of these vital organs.

Danish Death Rate High Among Men.

Doctor Hindhedes, director of the Danish government laboratory, in investigations at Copenhagen, found that in every age-period after middle life the death rate is higher among men than among women, and that by the time the fifty-fifth year of life is reached the mortality is twice as great among men as it is among women. He found that in the period extending from forty-five to fifty-four years, the death rate from apoplexy is twice as great among men as it is among women. He concludes, "There is a probability, amounting almost to a certainty, that alcohol and tobacco occasion premature degeneracy with consequent rupture of the blood vessels."

He found the mortality from tuberculosis from twenty to twenty-four years of age greater among males than among females, the ratio being sixty-five to eighty. From thirty-five to forty-four years, the mortality among women dropped to sixty-two, while among men it rose to one hundred and sixty. From fifty-five to sixty-four years, the mortality among women fell to fifty-two, while among men it reaches one hundred and ninety-three. The chief predisposing cause of pulmonary tuberculosis is impure

air. Women, being confined in doors much more than men, would naturally be expected to show a greater mortality from tuberculosis, but this is not the case. It is well known that the continuous inhalation of the fumes of tobacco diminishes the vitality of the lung tissue and thus prepares the soil for the germs of tuberculosis. Smoke inhalation is largely responsible for this difference in mortality of the sexes after the twentieth year.

Tobacco Smoke Inhalation Shortens Life.

Dr. Arnold Lorand, in his work entitled "Old Age Deferred," says, "When nicotine is taken many years, and sometimes even in shorter time, very injurious consequences from nicotine poisoning ensue. Clinically we have observed great frequency of arteriosclerosis in hard smokers. If among those addicted to drink there are instances of long life, among smokers such instances are much fewer." Privy Counsellor, Professor von Struempell, physiologist, says, "While it is difficult to tell precisely what ill effect alcohol exerts upon blood vessels, it is evident that nicotine is more injurious."

It is difficult to convince the smoker that he is being seriously injured because he feels at his best while under the influence of smoke. This may be said of all habit-forming drugs. Taken in doses insufficient to kill instantly, nicotine acts temporarily as a heart and brain irritant. It causes a functional constriction of the blood vessels, thereby raising the blood pressure. The excitation is, however, soon

followed by a state of depression. This creates a demand for its repeated use in order to keep up the feeling of physical and mental fitness. The tobacco addict is only at his best when smoking.

Morbid Changes.

In time, from the continuous irritation structural changes take place in the various glands of the body which have to deal with it, and later in the circulatory system. The elastic muscular tissue of the blood vessels, which normally aids in propelling the blood throughout the body, is replaced by hard, unyielding fibrous or scar tissues. The calibre of the blood vessels is lessened and extra work is demanded by the heart to propel the blood through them. This causes hypertrophy of the heart muscles and increased blood pressure. The extra burden thrown upon the degenerate heart and the abnormal pressure within the diseased arteries ultimately results in heart failure or apoplexy if death is not caused from kidney or liver disease. In the young smoker, smoking is accompanied by a rise of from ten to fifteen m. m. of mercury in the blood pressure due to a spasm of the arteries. In the old smoker the arteries are hard and consequently the rise in blood pressure does not take place. The blood pressure may be high, or it may be abnormally low, but in any case the arteries are diseased.

In the past fifty years a new form of smoking has been introduced. The smoke is no longer being drawn merely into the mouth as formerly but it is

inhaled into the lungs. The injury sustained is one hundred times greater. All cigarette smokers inhale the smoke. The increase in the use of cigarettes during the last few years in the United States is phenomenal. No practice has captivated so many boys as has this one. In spite of the sentiment that exists against the cigarette, it is rapidly replacing the pipe and cigar. We are rapidly becoming a nation of smoke inhalers, and the number which we now produce, including imported and hand-rolled cigarettes, amounts to more than two hundred millions a day.

Younger Victims.

Tobacco is being used earlier in life than ever before. The average age at which the habit was formed years ago was twenty-two years, tobacco using being largely confined to men; now the practice is begun at an average age of less than twelve years. In some schools, seventy-five per cent. of the boys over eleven years of age use tobacco, and in one high school I visited in the West, only two boys in the entire school were free from this habit. Practically all boys who learn to smoke begin with the cigarette. Brands which are prepared especially for beginners at prices which boys can afford are a guarantee that this condition will not change.

Cigarette Most Harmful.

In experiments conducted by the London Lancet several years ago, for the purpose of ascertaining why the cigarette was more injurious than the pipe

or cigar, it was found that the smoke of the pipe and cigar contained a somewhat greater percentage of nicotine and carbon monoxide than the smoke of the cigarette. Naturally it was heralded everywhere in civilized lands by manufacturers of cigarettes that the cigarette was the least harmful. This did not accord with observations, neither did it satisfy the British Government. A few years later another series of investigations were made which made clear why the cigarette produced effects differing from that of the pipe or cigar. It was discovered that the smoke of the cigarette contained a product not found in the smoke of the pipe or cigar. This product is known as furfural. It is developed from the burning of glycerine and other products added to the tobacco, or to the paper in which it is rolled.

The Deadly Furfural.

Furfural is said to be fifty times more poisonous than alcohol. Each cigarette when smoked produces an amount of furfural equal to that present in two ounces of immature whiskey. It is especially injurious to nerve and brain tissue, and no doubt explains the extreme nervous symptoms developed by the cigarette addict. In time it produces mental and moral degeneracy among the young of an incurable nature. It is to the presence of this poison, and to smoke inhalation we are forced to attribute in parts the evils of the cigarette.

“I am not much of a mathematician,” said the cigarette, “but I can *add* to a man’s nervous

trouble, I can *subtract* from his physical energy, I can *multiply* his aches and pains, I can *divide* his mental powers, I take *interest* from his work, and *discount* his chances for success."

Numerous experiments have been conducted by scientists to ascertain the effect of nicotine upon animal life, and they have invariably demonstrated that it is one of the most toxic chemicals known. It requires one-half to two grains of strychnine, and a little more than this amount of morphine, to kill an adult human being, but one-fifteenth grain of nicotine has been known to kill an adult, and one seventh grain is always fatal.

Other Poisons.

But nicotine and furfural are not wholly responsible for the injurious effect of tobacco smoke. French scientists have found that tobacco, when denicotinized, has a marked and deleterious effect upon the heart. Smoke from other sources appear to have the same bad effect, and even in tobacco this does not depend on the proportion of nicotine present in the smoke. According to discoveries made at the physiological laboratories of the Paris Medical College, weak tobacco paralyzes the action of the heart. The injury sustained is therefore not exclusively due to nicotine. Tests made with burning oak leaves showed the smoke to be injurious. This was due to the multiple products of combustion. In the absence of tobacco the Germans, during the

recent war, smoked cabbage leaves, together with strawberry leaves, lavender blossoms, etc. The smoke from these apparently harmless products, while not as harmful as is the smoke of tobacco was found to be injurious.

Carbon monoxide is another poison found in smoke. It is a product of incomplete combustion. Acute cases of carbon monoxide poisoning are occasionally reported. Recently I read of a man who was found seated in his automobile dead. He had started his engine. The door of the garage being closed, the poisonous gas accumulated to such an extent that death resulted from its inhalation.

Cases of chronic carbon monoxide poisoning from the inhalation of illuminating gas from leaky pipes are common. Occasionally we may read of a death resulting from turning on the gas jet at night before retiring, either accidentally or with suicidal intent. This poison is not found merely in the fumes of the automobile engine, or in illuminating gas. Traces of it are found in all tobacco smoke. One gram of tobacco when smoked develops from sixty to eighty c. c. of carbon monoxide. The symptoms of carbon monoxide poisoning of the habitual smoker have in the past been wrongly diagnosed and attributed to other causes.

Deadly Carbon Monoxide.

Carbon monoxide differs from most other poisons in that when inhaled, it enters into a chemical or fixed combination with the hemoglobin of the red blood cells. The blood is able to take it on, but it

gives it off with great difficulty. It tends to accumulate and by accumulating it destroys in part the red blood cells whose function it is to convey oxygen to the various glands and tissues of the body. It retards normal oxidation, and favors the retention of wastes. Degeneracy of the glands and tissues result. An animal kept in an atmosphere containing mere traces of carbon monoxide for one hour has been found to have one hundred and fifty-two times as much in the blood as was present in the atmosphere which it inhaled. The amount of carbon monoxide in the air need not be great to produce symptoms of poisoning. When air contains from one to two per cent. of this gas, inhalations can cause serious symptoms. When the contents in the air rises to as high as from ten to twenty per cent., persons exposed can survive only a short time and if death does occur, as much as from sixty to eighty per cent. of the hemoglobin in the circulation will be in combination with the carbon monoxide.

When breathing an atmosphere containing seven one-hundredths per cent. for half an hour, one-quarter of the red blood corpuscles are rendered incapable of uniting with the oxygen. It is on account of this union of the carbon monoxide with the blood that there results insufficient oxygenation. The symptoms resulting are due partly to the toxic action of the carbon monoxide and partly to air starvation.

Carbon monoxide has a direct action on the central nervous system, first stimulating it, and then depressing it. The brain is first affected, then the

spinal cord and medulla. It also attacks other tissues, such as the muscles and glands, and produces in these very rapidly a considerable amount of degenerative changes.

Science Against Tobacco.

During the past few years the searchlight of science has been focused upon alcohol. Alcohol has been found a criminal and a deceiver. It stands before the bar of justice, *condemned*. The thought-to-be impossible, has been brought about. Alcohol is doomed. Ordinary common sense should have led us to stop the traffic in this destroyer long ago. Science has not revealed anything we did not know. The use of tobacco, and especially of cigarettes, by boys is assuming such proportions that in the interest of the future of the race the traffic in it must cease. The search-light of science will in the future be turned upon it as it has been upon alcohol, and tobacco when unmasked will stand before the bar of justice beside its big brother Alcohol as a criminal and a deceiver.

The tobacco habit is a drug addiction the same as is the opium habit. The evils resulting from the one are almost, if not quite as bad as are the evils resulting from the other.

Every argument in favor of tobacco has been used in China in favor of opium. Some of the best men of China and the most successful politicians use opium. But this ceased to be looked upon as an argument in favor of its use, for everyone knew

they would have been better men had they never used opium. The time came when China decreed that the traffic in opium must cease. China was willing in her own interest as a nation to sacrifice the paltry millions received in revenue annually from the opium traffic.

The time is surely coming when public sentiment in America will no longer be influenced by the shallow arguments advanced by tobacco addicts and monopolies in favor of tobacco. The future of the race is at stake, and the evil will be banished from America as opium has been from China.

The Dupes of Tobacco Trusts.

Churches, benevolent organizations, and honest sincere citizens, have been duped and fooled by the tobacco monopolies and have aided them in doubling their output of cigarettes, and in demoralizing many of our most promising young men.

The tobacco trusts carried forward the greatest and most effective and successful advertising scheme, possibly, ever known in the history of the world during the war. In this campaign they enlisted the cooperation of churches, benevolent organizations, and sympathetically inclined people of all classes. Young innocent women, and blushing girls, stood at the railway stations handing out the wares of tobacco monopolies to boys many of whom had never smoked and never intended to smoke. These young men have become cigarette addicts and many of them cigarette fiends.

When discharged they did not find it difficult to lay aside their khaki suits, but they find it almost impossible to lay aside this habit. No one knows but he who has been enslaved by this little innocent appearing "white slaver," how difficult it is to part company with it after the habit is fixed.

Tobacco monopolies have overdone the thing. The pendulum has been swung so far to one side that it is certain to swing back. Public sentiment which ran so high in favor of cigarettes for the boys in the cantonments and trenches is sure to swing back. Every effort will in the future be made to undo the sale of cigarettes altogether. The time is coming, though it may not now appear possible, when the cigarette smoker will be regarded, as other poor drug fiends are, with pity, and a stop will be put to the traffic in cigarettes and tobacco in all its forms.

A Cure Used by Thousands of Addicts.

INTERNATIONAL ANTI-CIGARETTE LEAGUE (INC.),
607, 58 W. Washington St., Chicago

THE TOBACCO CURE

Prescribed by D. H. KRESS, M.D., President I. A. C. L.

MOUTH WASH, six ounces—Silver nitrate solution one-half of one per cent.

Use as a mouth wash after each meal, not to exceed three days, then after breakfast only for not more than four days. Do not swallow any of the solution.

GENTIAN ROOT (not the powder.) Chew a little whenever the desire for smoking appears. Gentian Root is slightly tonic, and an aid to digestion. It may be used for several weeks without injury.

DIET—The diet for the first two weeks consists exclusively of fruits, well-baked cereal foods and milk. The best cereal foods are shredded wheat biscuits, corn flakes, puffed rice, puffed wheat, etc., used with cream and milk. Whole wheat or rye bread, etc., may be used. The moderate use of nuts, well masticated, is of value. At the close of each meal use fresh sub-acid fruits, as peaches, pears, apples, pineapples, etc. Sweet milk, buttermilk, malted milk or cereal coffees, etc., may be used in place of coffee, tea, or cocoa.

While irritating and stimulating foods and drinks intensify the craving for narcotics, a grain-milk-fruit diet lessens it. In some special cases an entire milk diet for a few days may be beneficial; especially if there exists an irritable stomach bordering on ulceration, with an excess of hydrochloric acid. If the digestion is slow, and there is a deficiency or absence of free hydrochloric acid, a diet composed entirely of fresh fruits for a day or two preceding the grain-milk-fruit diet may be of benefit.

Eliminative baths, preferably the Turkish bath, will assist in rapidly getting rid of the stored-up nicotine. As a rule, it takes from three to six weeks to eliminate entirely the desire for tobacco. The

time required depends upon how closely the directions are followed.

During the first few days, in the attempt to give up tobacco, the struggle is naturally the most trying. The Silver Nitrate solution and the Gentian root are valuable aids, both of which, as stated, create a distaste for tobacco and make smoking undesirable. Being a Metallic poison, the use of the Silver Nitrate solution should be continued only the first few days. By the end of the first week it will be recognized that the desire for tobacco has materially lessened. The consciousness that the desire is becoming less naturally begets confidence in the ability to conquer. After confidence is restored the battle is practically an easy one. Each week it will be found there will be a notable decrease of the craving, with a corresponding increase of confidence, determination and will power.

CHAPTER II.

ALCOHOL AND THE HUMAN RACE.

CAPT. RICHMOND PEARSON HOBSON, LL.D.,
Late U. S. Navy; late Member of Congress.

Alcohol a Protoplasm Poison — Alcohol a Habit Forming Drug — Alcohol a Specific Cause of Degeneracy — Serious Influence upon the Will — Alcohol and the Human Life Cycle — Alcohol and Children — Alcohol Destroys Soul Life.

Scientific Conclusions.

Out of a vast field of scientific research, there, stand forth three single findings and conclusions about alcohol which modern science has fully established. First, Ethyl alcohol is a protoplasm poison; second, alcohol is a narcotic, habit-forming drug; third, alcohol is a specific cause of degeneracy, a disruptive agent in the life and reproduction of individual man and in the order of society. Knowing the progressive nature of the disease of alcoholism, there is but one conclusion: The nations of to-day must become sober or perish as did the nations of the past; the human race must become sober or suffer degeneracy, leading either to extinction or a reversion to barbarism.

Alcohol a Protoplasm Poison.

Alcohol, the toxin of the ferment fungus, a single cell germ, is a poison to all forms of life, plants as

well as animals, poisoning the elemental protoplasm out of which all life is built.

Ethyl alcohol, the alcohol in liquor, a member of the alcohol-ether-chloroform group of hydro-carbon poisons, is so deadly an organic poison that in all animals six parts of alcohol in a thousand parts of blood is fatal. Five ounces is the minimum fatal dose. A man full grown and healthy, swallowing a small tumbler of alcohol, would be dead inside of ten hours.

The symptoms of alcoholic poisoning resemble those of poisoning from opium and carbolic acid. The earlier stages resemble those of poisoning by strychnine. The final condition of coma is like that from ether and chloroform, though more dangerous than both of these.

The most fundamental derangement of alcohol poisoning is in the reproductive cells, the injury being more marked and more vital than to any other life process.

While the affinity of alcohol is for the organs of reproduction and the central nervous system, especially the upper brain, yet no organ of even the average temperate regular drinker can escape—all suffer injury and with them of necessity the body, the mind, the morals, the character. The yet unborn children and children's children of such drinkers reap the most terrible harvests of all.

The poison interferes with the agents carried in the blood to destroy harmful germs and microbes, thereby lowering the vitality and laying the body

open to the attack of diseases, especially consumption, pneumonia, syphilis, gonorrhoea, and other parasite diseases.

Alcohol a Habit-Forming Drug.

When a victim of alcohol poisoning is quickly dissected, it is found that the brain contains many times more alcohol in proportion to its weight than any other part except the organs of reproduction; in fact, it contains about as much as all of the balance of the body combined, showing thus the special affinity that alcohol has for the nervous system, the regulating system of the whole body. The upper brain, the cerebrum, regulates the more complex functions of control and inhibition, and houses the delicate physical machinery of reason, judgment and moral and spiritual activities. This tender upper brain, younger in evolution, and more delicate than the other structures, is more susceptible to such attacking agents as the protoplasm poisons to which alcohol belongs. Yet the injury done is less likely to be appreciated for it is itself the organ by which such injury must be recognized.

Since the upper brain is the physical basis of the sense of right and wrong, of ideas of justice, beauty, love, mercy, self-sacrifice, and all that makes character, an injury to this crowning nerve mechanism is not limited to the individual who drinks, but affects his family, his progeny, his country, the evolution of human life, and the destiny of man, and the will of God in creation. No human being,

therefore, can have any natural or inherent right to drink liquor.

Alcoholic craving is now readily understood. As the first effect numbs the higher centers of control and inhibition, the lower activities and passions are released, producing a false feeling of stimulation and exhilaration, satisfying the intoxication impulse. With the loss of proportion, of judgment and of reason, the feeling of self-importance rises, satisfying egotism and producing a false feeling of sociability. When the feeling of exhilaration is succeeded by dullness and relaxation, then cares, sorrows and responsibilities are forgotten, satisfying the motive of relief and oblivion.

The anaesthesia prevents feeling of pain or even of discomfort from the poisoning, and hushes the warnings of nature. After the debauch, when the drinker comes out from under the anaesthetic, depression and pain set in, only to arouse a strong impulse to seek relief in further drinking. It requires progressively larger doses to produce the same sensation of exhilaration or relaxation while the depression and pain that follow grow proportionately, and intensify the craving.

Alcohol a Specific Cause of Degeneracy.

The universe is undergoing constant change of two kinds, processes of building or evolution, and processes of decay or disintegration.

Protoplasm composes the physical basis of all life and of its evolution in plants, animals and man.

Alcohol attacks this elemental protoplasm, slows and tends to stop the process of evolution, and hastens the processes of dissolution.

Alcoholic dissolution in single cells is more marked in the nucleus the highest, tenderest portions and the latest in the cell's evolution. The same effect takes place in tissues and organs, and the most marked is in the central nervous system. The sociological effects are similar. The finest and best things in organized society are the first affected, and the most deranged. In every case, alcohol tends to check further advancement, to tear down the highest results of previous development, to put life back on a lower plane, to precipitate dissolution and premature death. Thus, alcohol is a specific and sure cause of degeneracy, both in the individual and in society.

The moral and spiritual emotions, the latest and highest in human evolution, do not share in the early exaltation, but are dulled from the very start, so the immediate trend is from man toward the brute. Thus drinking is the appropriate introduction to moral debasement, to acts of immorality and violence.

With repetition the effect gradually becomes permanent definitely transforming the emotions from those of a civilized man to those of the savage and the brute. Naturally, this brings the greatest woe to individuals, the greatest tragedies to families, and constitutes the most serious problems and fundamental menace to the state and organized society in general.

Every known form of insanity is found in intoxication. The organs of the body and the lower activities may continue their function long after the poison has permanently overthrown the higher faculties of the mind. A large part of the backward, the feeble-minded, the imbecile, and the lunatics of the world are either direct products of drink or are the indirect results of pathological heredity from drinking parents or ancestors.

With their comrade victims of drink, directly and indirectly, dependants, paupers, criminals, they constitute a rapidly swelling, pitiful, tragic, menacing multitude of degenerates.

When a comparatively small quantity of alcohol is taken in regularly, the dissolution process is comparatively slow, like the gradual decline that sets in with old age, attended by all the symptoms of senility, ending in premature death. The average mortality of drinkers in their prime is practically doubled. Of the millions of drinkers, including temperate drinkers, all must surely die before their time.

Serious Influence Upon the Will.

From its influence upon the will, from its moral transformation, from the lowered vitality and physical resistance produced, alcohol may be regarded as the mother of the gruesome litter of vice diseases that are scourging the whole world, particularly the nations of the white races, combining with their alcohol mother to tear up the germ plasm of the human species.

Investigators have found in families of even very temperate regular drinking parents that the number of miscarriages and premature births is greatly increased while the number of children born dead and who die the first year is about doubled as compared to families where the parents are non-drinkers. Where both parents were total abstainers they found that nine out of ten of the children were normally vigorous. Where both parents were alcoholics only one out of six was normal and five times as many died below the age of five.

A careful investigation in New York city led to the conclusion that fully two-thirds of heavy drinkers contract their habits below the age of twenty-one, nearly two-thirds before the age of sixteen, and about seven per cent. below the age of twelve.

Alcohol makes a most violent and disruptive attack upon the germ plasm in which all life begins.

Comparatively small quantities of alcohol interrupt the seeding and germination of plants. The blighting effect upon the multiplying process is even more striking in the lower orders of animal life and is frightfully destructive upon the process of reproduction and upon the progeny of mammals, including man.

The destructive effect is not confined to the killing off of large numbers, but the offspring that do survive are permanently impaired, especially in their germ plasm.

Modern science has found that alcohol, formerly supposed to be the "water of life," and once thought

to be a food, stimulant and medicine, is in reality not only a poison to the individual, but is also a racial poison. Like vice diseases, the whelps of alcohol, it tends to fix degeneracy in the sacred germ plasm, perpetuating the blight through offspring yet unborn, until sterility at last snaps the chain of life that has come down through the ages.

It is a specific cause of degeneracy, an active principle of death for body, mind and soul, and where persisted in it brings down upon any and all life the curse of nature and of nature's God.

Alcohol and the Human Life Cycle.

Investigations with large numbers of animals have shown that where one parent is an alcoholic and the other normal and alcohol free, the germ plasm of their surviving progeny tends progressively to weaken and disintegrate, until in the fourth generation sterility is practically sure to set in with a large proportion of the offspring, causing their lines to become extinct.

The effect of occasional drinking upon the germ plasm is more acute when indulged in at or shortly before the time of conception, but the injury is fundamental to some degree, even when conception is considerably removed from the time of drinking.

The person who drinks takes deadly chances with the lives of his unborn children, and is liable to terminate the chain of life of which he is trustee.

Another poison which approaches alcohol in its assault upon the germ plasm is syphilis, the scourge that is the boon companion of, and largely the indirect, where not the direct result of alcohol. Woe to the chain of life when both racial poisons, alcohol and its whelps, unite in their assault. Alas, this is usually the case.

Mother and whelps are stalking together through the earth. Not only in the slums but in tens of thousands of homes regarded as "good" homes, they are tearing to pieces with foul fangs the holy web of which nature weaves new lives.

Alcohol and Children.

Alcohol is the principal cause of death in infancy. Including those born dead, half the human race die before the age of five. Hundreds of thousands of others every year sustain permanent injuries to body and mind which may reach further and even destroy character and soul.

Alcohol is responsible for a very large proportion of parental neglect and brutal handling and mistreatment of children, and their exposure to the elements, to disease, and to demoralizing and degenerating influences.

The critical period of adolescence offers alcohol almost limitless opportunities for injuring humanity, in swinging wide the door to immorality and crime, and starting the child on a career of depravity. A majority of the criminals of the world begin their criminal careers in youth, while under the age of twenty-one.

The life of the aggregation, the nation and the race, is built upon homes. Man is the bread winner for the home. Efficiency and alcohol can not go together. Drink is the greatest single enemy to man as a bread winner and home builder. It is likewise man's greatest enemy as a home protector, oftentimes making a man a menace to his home, to his wife and children. Even where it does not bring disease and destruction to the home, alcohol is one of the great causes of discord, progressively incapacitating the man for the tender functions of husband and father.

Alcohol Destroys the Soul Life.

Soul life is what gives dignity to human life above the life of the brute. Alcohol strikes deepest at a man's soul life. Character-building is the highest of man's tasks. Alcohol undermines and ultimately destroys a man as a character-builder and oftentimes, for himself and for his fellow-men, transforms a character-builder into a character-destroyer.

Scientific direction of social development requires the progressive elimination of social strife and social friction, demands the harmonious cooperation of men and nations in seeking the highest welfare of all. Such a civilization can only be built upon a high and ever-rising average of character, possible only in a sober world, controlled by the moral and spiritual forces emanating from the top brain of humanity.

From time to time destructive enemies appear which threaten the perpetuation of a species. Na-

ture in turn, tends to develop within the species the capacity and means for self-preservation and safety. In some cases the enemy almost destroys the species before the means of defense and immunity are developed.

Only a subtle, disguised enemy, directed by man himself under the motive of self-interest, could possibly menace the human species. Such an enemy is alcohol. Its poisoning effect is covered up by its appeal to the desire for elation and relaxation alike. As the injury it does its victim grows, so grows the strength of its appeals, the grip of the drug effect; so also wane the victim's vital resources for resistance. In the past society was oblivious of its peril. Governments and private citizens joined together in exploiting their own people and the peoples of other lands with the insidious drug.

Yet it was inevitable that in time in the advance of the conquering scientific method the human race should isolate this enemy, uncover the truth respecting it, penetrate all its disguises, and lay bare its horrors in all their hideous nakedness.

The objective of human life is revealed in the evolution going on in the gray matter on the surface of the convolutions of the cortex of the cerebrum, the physical seat of will power, of altruistic faculties, of the moral sense, of the spiritual activities. Nature is erecting ever more complex and effective brain machinery for the use of the spiritual faculty. Cooperating with the human soul, she has

not only added this machinery in the individual brain to the complete measure of the individual's effective use of it, but, unless interfered with, stamps these gains upon the germ plasm and so hands them perpetually on to the succeeding generations fitted for yet further development. Manifestly, nature is trying to bring forth a world in whose ultimate civilization moral and spiritual forces will reign supreme in the hearts of men. We must conclude that character-building is nature's objective in human evolution. That each human being who comes into the world may develop to the highest level of character obtainable, and that each generation may rise on the average to a higher level, as much higher as possible above the average of the previous generation—this is the Great Objective, the will of God in the world.

The true measure of all things is their influence and effect upon this great objective. What groups of men do to the top parts of their brains becomes of infinite moment to the whole race and to generations yet unborn. The general use of a drug having destructive effects upon the top brain is abhorrent and the exploitation of such a drug is intolerable.

CHAPTER III.

THE HIDDEN MENACE.

LEE ALEXANDER STONE, M.D.,

Chief, Bureau of Hospitals, Social and Industrial Hygiene, Department of Health, Chicago; Surgeon (R), U. S. Public Health Service.

Awake the Social Conscience—Male Prostitutes—No Immunity—The Terrible Cost of Prostitution—12,000 Babies made Blind by Sex Sins—Marry Men Only Who Are Fit—Race Obligations—The Extent of Syphilis—A Menace to Society—Let Young Men Consider—Untreated Disease Means Frightful Damage—Beware of Quack Doctors—Report Cases to Authorities—A New Era of Hygiene.

Men will some day discover that chastity is as precious a jewel in a man as it is in a woman. Virtuous and chaste men are needed today to father a new race. Upon the shoulders of the children of tomorrow will fall all of the obligations made by the present generation. They will be compelled to take up the broken threads of yesterday and respin them into the fulfillment of those pledges made by the great nations of the world who swore that out of the terrible war through which we passed and came out victorious, they would weave a greater civilization than the world has ever seen.

Only the strong should be permitted to take part in seeing that the above pledges are kept. There should be no place for weaklings. The man who is a wastrel, and is disease ridden, who carries in his

body germs of sufficient virulence to destroy a race, should not be permitted to further his own vile ends as he is today, by being allowed to wed a woman, who, had she married a strong and virile male would give birth to children a nation might be proud of; he should become an outcast, with the hand of every man turned against him.

Let Us Awake!

The time is ripe for an awakening of the Social conscience. Civil communities should rise in their might and declare in order to safeguard future generations that the old teachings which taught that there must be a standard of morals for men and a standard for women be thrown onto the ash heap as being a relic of another day which had failed.

Men expect chastity of the women they marry, and declare they would not wed one who was unclean morally. They have refused to see how inconsistent they are but insist that sexual indulgence is necessary to their well-being and unless they indulge that their health will be impaired.

No man should demand more of a woman than he is willing to give in return. His failure to give proves him a weakling and the woman the stronger of the two. Sexual license indulged in by single men is absolutely not necessary to keep up manly vigor. Men have been known to abstain from indulging in sexual relationships and still maintain their virility. Continence has been proven healthful by scientists.

Male Prostitutes.

The human family is the only one wherein prostitution is found, the only family wherein females are degraded to gratify the lustful desires of males. Society will some day be forced to rid itself of certain male prostitutes. These individuals tear at the vitals of civilization and seek to destroy those things men hold most dear—their women. Male prostitutes seek only to devour—all females are their prey. None are safe; they have been known to enter the cloister and destroy. They destroy the ties of love by entering the sacred precincts of the home, and the daily press is filled with stories of murder prompted by these vipers among their sex who have destroyed the chastity of wives, who, but for the vile acts of their seducers, might have retained the devotion of men who destroyed these beasts for whose existence society was in part responsible. Many a woman who walks the streets or lives in a brothel and offers her body for sale was seduced by an unfaithful lover who promised marriage when he knew he would never live up to his pledge. She realized that when she fell she could not come back; that the hand of society would be turned against her (to the shame of society) therefore she sought the brothel as a place of last resort, in which she might hide her shame. A woman in a brothel by cohabiting with hundreds of males becomes diseased with gonorrhea, syphilis or chancroid. When diseased she becomes a social avenger, spreading venereal diseases broadcast among those males who seek her.

No Immunity.

Many males, no doubt, will say that they have been associating with prostitutes for a long time and have never "caught anything." This statement may be ever so true and yet prove to be their undoing at some time or another. A pitcher may be sent to the well one hundred times and be brought back filled with water; it may be sent the one hundred and first time and be carried back a broken something totally unfit for use. All prostitutes are diseased at some time or another in their lives. Men who associate with them are sure to become so. The unfortunate thing about those who contract diseases from prostitutes is that nothing is done to prevent them from marrying pure women, only to carry their diseases to them and thus promote agony and a possible inability on the woman's part to give birth to strong children.

The Terrible Cost of Prostitution.

The following data should prove interesting to those who believe in promiscuity:

Kelly estimates that venereal diseases cost the United States three billion dollars a year. During 1917 and 1918, up until the armistice was signed, gonorrhea and syphilis among the troops of this country cost to treat \$100,000,000. It would be a very hard matter to determine just what these diseases have cost in lost effort during the past ten years. Soldiers in the American Army lost 2,300,000 soldier days from being infected.

If industrial concerns employing large numbers of men could estimate the cost in lost efficiency among their employees who become diseased during the course of a year, they would look toward the improvement of their force by providing proper medical treatment for those infected. In other words, if an employee contracted gonorrhea or syphilis, they would see to it that the individual infected was put in a position whereby a cure might be brought about. They should realize that the diseased individual is really ill and that while he is disturbed over his condition he is not mentally or physically fit to perform the duties assigned to him. No man who is suffering from a venereal disease can do his work effectively.

A pernicious and potential spreader of disease exists in many industrial institutions and mercantile establishments—the roller towel, which is used in common by all employees. A man or woman with secondary syphilis may have throat or mouth ulcers of the disease and while in the washroom dry their lips and face on the roller towel. The towel may continue to look perfectly clean and yet because a syphilitic with open lesions wiped his or her mouth on it, they may have left the germs of their disease in a readily accessible place for them to be passed on to the next person who uses the roller towel. Employees should absolutely refuse to allow the roller towel to be used in a place where they work. Frequently gonorrhea is spread to the eyes through an infected towel that is used by another after having first been used by a man or woman suffering from

gonorrhea. Gonorrhea frequently entirely destroys the sight.

Twelve Thousand Babies Made Blind by Sex Sin.

There are in the United States 12,000 blind babies who have been made so by gonorrhea, the germ of the disease having gotten into their eyes while their heads were passing through the birth canals of their mothers. This germ was put into the birth canal by the father of the baby, he having had a case of gonorrhea at some time during his life. He had failed to take the right kind of treatment, or stopped treatment before being cured. When the discharge stopped, he imagined himself well and did not submit himself for examination before marriage in order that he might find out whether or not he was still infected and capable of infecting others. Seventy-five per cent. of all cases of so-called female complaints is caused by gonorrhea. Surgeons everywhere will bear out the statement that there is no germ known to science as deadly to a woman's generative apparatus as is the gonococcus (the germ of gonorrhea.) Gonorrheal infection of the womb, ovaries or tubes may cause sterility. Many men blame their wives for not bearing children when they themselves are to blame. Many a woman has been forced to submit herself to being unsexed by a surgical operation because the man she married refused to believe that gonorrhea was a dangerous disease and would not take proper treatment. She married him believing him to be as clean and free from disease as she was, only to find after a few

years that she had offered herself upon a sacrificial altar to propitiate the gods of despair, agony and gloom. These gods having first made their appearance at the time the husband decided he would go out and "have a good time," "paint the town red," "sow a crop of wild oats," etc. It took him only a few minutes to contract a disease whose stigmatizing influence would be felt by one who had given him her all.

Marry Only Men Who Are Fit.

Every woman should insist that the man who proposes to her and is accepted prove himself fit to enter the marriage state with a clean body before the ceremony is said. Men and women should realize that marriage is a contract entered into wherein both parties agree and promise in so far as they are able to bring into the world an offspring who shall be greater than the mother or the father ever can be. Children have a right to a clean heritage. They are the world's future citizens, upon their shoulders will fall the mantle of power. If they are fit, physically and mentally, they can face any situation that may present itself and feel sure of themselves. If, on the other hand, they are suffering from inherited disease or from physical or mental unfitness and are paying for the "sins of their fathers" they will be a load upon civilization. They will be totally unable to cope with life in its stronger phases.

Race Obligations.

Men and women of today hold tomorrow's hopes in their bosoms. They should be taught and made to

realize that they carry in their bodies the seed of coming generations and if they despoil their bodies the seed they hope to see produce their progeny will fall on unfertile soil and produce only weaklings.

Venereal diseases are worse by far than any scourge that has ever been known to mankind. The report that in certain organizations among the troops of the Allies the loss of effectives from the front line was greater from venereal disease than from sanguinary battles is perhaps exaggerated; but even so, according to Lieut.-Col. Hugh Young in "Military Urology," a book published overseas, the percentage of infections was terribly high. The fact that in one army there were fifteen large hospitals constantly filled with those cases, and in 1917 more than 100,000 men were away from their commands for a period averaging two months each (a loss of 7,000,000 days of man power) show the fearful ravages made in army efficiency.

Statistics in civil life for venereal diseases show a very unsatisfactory condition. Sir Wm. Osler in the annual oration before the Medical Society of London attributes 30 to 40% of congenital blindness, 50% of sterility among women, and 25 per cent. of major operations among women to gonorrhea. He rates syphilis "at the top, an easy first among infections," as a cause of death among civilians living in temperate climates. He estimated that it caused 60,000 deaths in Great Britain in 1915 (20,000 still-births, 15,000 to 20,000 from paresis—softening of the brain; tabes; locomotor ataxia; and 10,000 deaths from syphilitic cardio vascular disease.)

The Extent of Syphilis.

Many will be amazed at the statement that there are 300,000 or more individuals in Chicago suffering from syphilis. Authorities differ as to the percentage of those infected. Some say ten per cent., while others not so conservative state that 18 per cent. of the people of the United States are syphilized. This statement includes those who are suffering from hereditary syphilis, as well as those who have contracted the disease innocently from the dirty roller towel, unclean eating utensils, filthy drinking cups, glasses, etc.

Gerrish is of the opinion that syphilis is one of the commonest diseases. While its prevalence can not be precisely determined, those best able to judge declare their belief that 10 per cent. of the community are affected by it. Fischer estimates that eighteen per cent. of the population suffers from syphilis and that 250,000 deaths occur each year as the result of venereal diseases. Cunningham wrote, in point of prevalence, that syphilis and gonorrhoea vastly overshadow all other infectious diseases both acute and chronic. It is a conservative estimate that fully one-eighth of all human diseases and suffering come from this source. It is a fact worthy of consideration that it is estimated that every year in this country 770,000 males reach the age of early maturity. It may be affirmed that under existing conditions at least 60 per cent., or over 450,000 of these young men will some time during life become infected with venereal disease; 20 per cent. will occur before the twenty-second year, 50 per cent.

before the twenty-sixth year, and 30 per cent. before the thirtieth year.

Yet some still remain who declare that a young man should sow a crop of "Wild Oats"! That he can not reach manhood's estate unless he does.

A Menace to Society.

Syphilitics are a menace to society and should be forced to take treatment in order that they could not carry their disease to unsuspecting and pure women, who in turn would give it to their offspring. The children of syphilitics are almost sure to have lesions of the brain or general nervous system that will make them degenerates of one kind or another to the detriment of society and the state. Every hospital should be prepared to receive patients suffering from gonorrhoea or syphilis. These patients are truly ill and are deserving of careful treatment.

To bear out the above statement the following statistics prove clearly that the ravages of the disease which has been called by Stokes, "The Third Great Plague," are far-reaching in the damage it does to children. In Col. Vedder's book, "Syphilis and the Public Health," he quotes Browning in his investigation of over 3,000 cases from different groups in one community in England. Some of his findings are as follows: Among 331 cases representative of the general conditions which lead to the appearance of children at the outdoor department of a hospital, 10% are syphilitic both on clinical evidence and as a result of the Wassermann test; 22% have syphilitic association on clinical grounds

with confirmatory evidence from a doubtful result of the Wassermann test in 4%. This gives practically conclusive evidence of syphilis in 14% of the children studied.

Of 204 cases of mental deficiency and epilepsy in young subjects, 95, 46% had a positive Wassermann.

Of 25 cases of heart disease in children, 17 or 64% had syphilis.

Of 52 cases of ozena that showed no clinical signs of syphilis, and in which no syphilitic history was obtainable, 16 to 30%, gave positive Wassermann.

Of 46 cases of Aortic disease (Heart disease) examined, 64% showed themselves to be syphilitic by the test

Of 122 cases of Nervous disease from a general hospital 41% had syphilis.

Of 104 prostitutes examined, ranging in age from 14 to 18 years, all, or 100% were syphilitics capable of spreading the disease.

Let Young Men Consider.

Certainly statistics of the above nature should be regarded as conclusive and should be the means of making men pause, and consider well the consequence to themselves and to society before they take the chance of contracting a social disease by associating with those who give or sell their bodies.

As a further evidence of the consequences that may result from syphilitic infection the following statement from Pautrier quoted in "Military Urology" is mentioned. He says: "That if one admits the very probable number of 200,000 cases of

syphilis in the French army and attributes to each of the cases the production of only two abortions one sees that the syphilitic infection will cost 400,000 births or the equivalent of two yearly classes of soldiers. Indeed, balancing the number of mothers necessary to keep up the population against the number of syphilitic women (only about 28% of whom will bear living children—of whom many will not survive) and on the other hand, considering the number and age of the men who contract syphilis in the army, it is no exaggeration to say that for every mobilized man infected with syphilis now, there will be in France during the decade 1936 to 1945 one less soldier and one less mother."

The same argument applies to gonorrhoea. The number of women rendered invalid or permanently sterile, and the number of cases of blindness due to the gonococcus represents an appalling national loss.

Untreated Disease Means Frightful Damage.

Unless citizens of this country who become infected take treatment of a nature that will be curative rather than palliative, irreparable damage will be done. Men must be made to realize that gonorrhoea is a very hard disease to cure, that if it remains untreated, or is treated carelessly by a quack, or by a physician or druggist who does not know his business, that the germs may linger in his system for years, lying in wait like a thief in the night awaiting an opportunity to show itself and destroy.

Many cases of so-called rheumatism are due entirely to the fact that the sufferers were not cured

of gonorrhoea. Men die every year from heart disease that has in many instances been produced by a gonorrhoeal infection of the valves. The gonococcus buries itself in the delicate tissues and glands of the generative organs. This occurs whenever the patient is careless and allows the disease to run on days or even weeks before he seeks treatment. The germs may live in this tissue and in these glands for many years.

Gonorrhoea and syphilis are curable diseases if treatment is instituted at the very beginning of the disease and persisted in. When the outward signs of the diseases have disappeared, treatment should be kept up just the same. Especially is this true of syphilis, whose lesions rapidly disappear under medication. They return if the sufferer grows careless, in more exaggerated forms, which may show themselves by producing lesions of the brain and spinal cord or by eating and rotting ulcers, which destroy such important structures of the body as the saddle of the nose, the palate, or bones in the legs and arms; no part of the human anatomy is immune to the virus of syphilis.

Those suffering from syphilis should continue treatment over a period of years and should also see to it that the physicians treating them know their business

Beware of Quack Doctors.

Sufferers from venereal diseases should taboo quacks, counter prescribers, and certain friends who always have a prescription handy that they claim has relieved them. They should avoid patent medi-

cines and any other drugs not prescribed by physicians who are familiar with the treatment of venereal disease. Unless the above rules are adhered to they can not expect a cure.

Departments of Health maintain and justly that if communicable diseases, which in no way can ever do the harm venereal diseases (which are highly communicable) do, are made reportable and quarantinable that gonorrhoea and syphilis, as the plagues of civilization, should be placed in the same category, and the general public guarded from their insidious and deadly influence by having them treated in a like manner to smallpox, diphtheria, yellow fever, malaria, tuberculosis, and many other diseases too numerous to mention in an article as brief as this. Only in certain instances, wherein individuals absolutely refuse treatment, is it advisable to quarantine. Physicians to whom they are required to go for treatment must see to it that laws safeguarding the public health are carried out.

A citizen or physician who would refuse to support laws and ordinances which will mean the betterment of the race should hang his head in shame.

Report Cases to Authorities.

Dr. Victor C. Vaughan said in an address delivered at the Michigan State Normal School: "We should deal with the venereal diseases as we do with other infectious diseases. Those who contract them should be reported, as we do with smallpox, and then segregated, not in houses of prostitution, but in hospitals. I believe in the segregation of prostitutes

both male and female, but not in places where the disease may be disseminated, but where this is impossible. Please do not misunderstand me on this point. I would not deal harshly with any unfortunate. It is not within the province of the medical man to do so. I would not damn anyone for making a mistake dependent upon a frailty so common to man as this. To contract a venereal disease is not a crime; it is a misfortune, a sad misfortune, and one which unfortunately is not always remediable. To infect another with a venereal disease is a crime, a moral if not a legal one. In this state (Michigan) it is a statutory crime, and one open to serious punishment. We have been harsh and unreasonable in our judgments with unfortunates of this class. We have said no one contracts these diseases without committing a deadly sin and he deserves whatever punishment his transgression may bring. We forget the thousands of innocent wives who become infected. We forget the tens of thousands of crippled children who come into the world under a fearful handicap. We refuse to instruct our children as to the dangers that lie in wait for them. The campaign against the venereal diseases must be a humane and just one. We must not set ourselves as 'holier than thou,' and treat the erring daughters or the wayward sons as outcasts."

A New Era of Hygiene.

With laws in the statute books that should aid in the elimination of venereal diseases, it is hoped that a new era of hygiene will develop. A concerted

effort on the part of the citizens of Illinois to see that gonorrhoea and syphilis are eliminated will mean that in fifty years, if the work is kept up, that insane hospitals, penitentiaries, jails, homes for delinquents and the feebleminded and other eleemosynary institutions will lose a large percentage of their inmates.

Venereal disease legislation can be enforced in spite of claims to the contrary made by those pessimists who are always willing to throw stones or block any movement that has for its purpose the awakening of the public conscience and the establishment of sanitary regulations that will safeguard communities. Every law that has had the benefitting of society at heart has been fought by some misguided individuals. When smallpox was made reportable and quarantinable, a howl went up that came very near blocking the intent of the law. To-day if a man or woman refused to submit to health rules that have been made with regard to this disease society would rise in its might and demand the isolation of the infected individual in order that his ailment might not be spread to others. Society has forced physicians everywhere to see that its interests were safeguarded. No physician of standing would violate quarantine laws.

It is a duty every citizen owes to his wife, his son, his daughter, his sister, his mother who gave him birth, his God and his fellow man to aid in so far as he is able the enforcement of laws that will eliminate the curse of venereal disease.

Book VI—The Remedy

CHAPTER I.

THE CASE AGAINST SEGREGATION.

WIRT W. HALLMAN,
Member of the Chicago Vice Commission.

Segregation an Evil Not To Be Tolerated — Segregation Does Not Segregate — Segregation Encourages Vice — Demoralizing Influence Upon Young Children — Segregation Spreads Disease — Medical Inspection Often A Farce — Segregation Increases Crime — Regulation in Europe A Hopeless Failure — Those Who Profit are only Advocates — All Decent People Against Segregation.

Fifteen years ago the segregation of vice was the common rule in most American cities. Consciously or otherwise the regulative practices formerly existing in certain European countries had been adopted, and the public mind generally favored or at least tacitly tolerated these so-called restricted districts.

In 1910, however, as the direct result of the work of Ernest A Bell, M. P. Boynton, Arthur Burrage Farwell, Lucy A. Hall and others, evidence of changing sentiment toward segregation began to develop. Public apathy gave place to the demands of the Chicago Church Federation for a thorough inquiry into the question. The Chicago Vice Commis-

sion of 1910—the first municipal commission of the sort in the United States—made a careful study of the problem, and its activities were later followed by the organization of similar bodies in more than thirty-five other cities.

Segregation an Evil Not to Be Tolerated.

In the Vice Reports resulting from these investigations in all parts of the United States one common conclusion was reached in regard to segregation, *i. e.*, that it was from every point of view an unmitigated evil which should never be recognized or tolerated, and that every possible attempt should be made entirely to eliminate it.

This conclusion came to be widely accepted, and during the past decade radical changes took place in the manner in which cities handled the vice problem. It is estimated that since 1910 nearly two hundred and fifty red light districts in the United States have been closed, more than one hundred and fifty of these having been put out of business since 1916.

During the few years following the war, however, a wave of moral reaction has set in, and some cities are again experimenting with the evils that flow from a segregated district. Public opinion on moral issues, depressed by the war, and selfishly influenced by those underworld interests that fatten on vice, began to exhibit again an indifferent attitude toward restricted prostitution. In view of this break down of moral standards and because of the belief that a re-statement of the case against segregation may be

helpful to citizens struggling with this problem, the following summary has been prepared:

Segregation Does Not Segregate.

1. In the first place segregation does not, never has and can not effectively confine any considerable proportion of prostitutes in a restricted area, and the so-called "scatteration" of prostitutes in residential districts probably exists to a greater degree under segregation than it does under a policy of repression. This has been thoroughly proven by actual experience in Chicago, Des Moines, Ia., Seattle, Wash., and many other cities.

First hand investigation by the Chicago Vice Commission showed, that with four segregated districts in flourishing operation, there were still scores of disorderly houses and flats, with many inmates, scattered throughout the best residential districts. Testimony before the Commission of some of Chicago's most prominent citizens likewise revealed that numerous houses of vice existed in the better neighborhoods.

Chicago's experience has been repeated again and again in other cities. Although Dallas, Texas, considered its red light district almost a model one, it found that 80% of the city's prostitutes were not living in the restricted zone but were scattered throughout the residential sections. This discovery resulted in the abolition of the district and the inauguration of a program of repression.

In the experience of virtually every large city it has been found that only the weakest, the most

depraved, the mentally subnormal and those practicing perverted and degenerate forms of sex relations will continue to live in a restricted district. The majority of prostitutes, of normal mind and body, preferring greater freedom, smaller payments of graft to the police; less expensive apartments and more desirable surroundings, always choose their residences *away* from, not *in*, a segregated district.

Segregation Encourages Vice.

2. Segregation, instead of discouraging vice, increases prostitution in any city by creating a commercialized market place, readily accessible, to which unfortunate girls and women may be taken. A constant supply of these fresh victims is needed because of the artificially created demand. The district becomes one of the "show places" of the city; parties go through on tours of inspection; boys and young men attracted there, first by curiosity, continue their visits until finally they are caught in the whirlpool of iniquity.

One of the most pathetic features of recognized prostitution is its horribly demoralizing effect on young boys who may have previously lived pure lives. One night in a Chicago segregated district a fresh young boy—still in his 'teens—engaged in conversation with a missionary stationed there. He said, "This business must be all right or the city wouldn't allow it. Here are all these houses open to us with beautiful women inside waiting for us. Guess I'll try one." And he was only one of thou-

sands of similar virtuous boys whose curiosity resulted in disease and moral disaster.

Music, advertising, the implied sanction of the law giving it "respectability"; illicit liquor and drugs, fancied security from disease—all these tend to draw men and to swell the number of patrons, thereby increasing the demand for new girls. A vicious circle results and the problem of vice is intensified and made more acute.

Demoralizing Influence Upon Young Children.

Another most pathetic feature of segregated vice is its demoralizing influence on young children who live in or near the restricted area. According to the Chicago Vice Report, "It is a notorious fact that many children of all ages are compelled by poverty or circumstances to live within or in close proximity to the restricted districts in Chicago. Because of this these children are subjected to great moral dangers. They become familiar with scenes of debauchery and drunkenness until they are careless or indifferent. In addition to the presence of prostitutes near the homes, the children are in danger from vicious men and boys who frequent such districts." Within the boundaries of one vice district nearly three hundred children were found while nearly four thousand children lived in the ward in which Chicago's principal vice district was located. Commercialized vice, as tolerated in a recognized district, is thus no respecter of persons, but for the sake of financial profit, is willing to sacrifice even

young, innocent and helpless children on the altar of greed and lust.

Segregation Spreads Disease.

3. Instead of decreasing disease, as men believed fifteen years ago, a restricted district, on account of its large number of inmates and patrons, and of the frequency of the sex relations, becomes a prolific spreader of disease. Claims of the underworld that a professional prostitute in a restricted district will take care of herself and protect her guests merely as a matter of good business, are disproved many, many times by the facts. On San Francisco's Barbary Coast in 1917, 97% of the inmates were found to be diseased. In 1915, investigation in Baltimore revealed that 96% of the inmates were infected with venereal disease. In a smaller town in another state it was ascertained in 1919 that eighteen out of the twenty inmates (in three houses) were afflicted with either syphilis or gonorrhoea. Since nearly every promiscuous woman has at least one of the venereal diseases, and since vice reports show that as many as fifty men are nightly received by a prostitute, some impression is gained of the awful disease hazards encountered in a segregated district.

Medical Inspection Often a Farce.

4. Medical inspection and supervision of prostitutes—so often boasted of in segregated districts—is nothing more than a tragic farce. Even a careful examination by a reputable physician on a certain

day may disclose no disease, but a few moments later the woman may unwittingly receive a man who is in an infectious condition, only to pass on the dreaded disease to the next victim. Venereal disease may also remain quiescent for a period so that its detection may be difficult even by a specialist, only to suddenly break out in a violent form, carrying virulent poison to all who come near.

On account of these facts reputable doctors hesitate to sign a statement that a prostitute is free from venereal disease, and certificates showing "freedom from disease" are often signed by physicians of little ability or standing.

When such certificates happen to be unavailable, fake medical certificates have been used. In his testimony before the Chicago city council committee on vice, Dr. W. A. Evans, said, "I have been in a great many houses here in Chicago where the madam had in her desk—I have seen them in her house—a number of certificates made up and signed which she could give out to any girl who applied for one, without having that girl go through a medical examination. I have seen stack after stack of such certificates ready to be handed out and signed by the physician here in the vice district in the city of Chicago. I should imagine that if a girl comes into a house during the week when the doctor is not to come around for two or three days that in all probability in many of these houses the policy prevails of giving the girl a temporary certificate, or rather this certificate which is regarded as a temporary

certificate, and the girl is examined when the doctor comes around at his regular examining day."

Segregation Increases Crime.

5. Another favorite theory of the advocates of segregation is that the closing of red light districts results in an increase of rape and other criminal attacks against innocent girls and women, whereas the existence of a commercialized market of vice where men may freely satisfy their lust, protects virtuous women from assaults. This opinion, carefully cultivated by the underworld, is nothing more than a popularized version of the antiquated doctrine advocated so eloquently fifty years ago by Lecky in his "History of European Morals," but in support of which there is absolutely no basis in facts. Indeed the opposite is the truth. Instead of lessening crime illegal vice districts have increased crime. Studies made in cities that have closed their vice districts almost invariably show that rape has decreased since the abolition of the segregated areas. *There is no evidence whatever* that "the repression of prostitution has resulted in a carnival of crime."

Regulation in Europe a Hopeless Failure.

6. Advocates of segregation "point with pride" to European countries in which, they claim, vice is officially recognized and effectively regulated. Such statements are diametrically opposed to the facts. Perhaps no more recent or authoritative investigation of vice conditions in Europe has been made

than that conducted by Dr. Abraham Flexner, whose 445 page book is published by the Century Company. This book, together with Dr. William Burgess' comprehensive work on "The World's Social Evil," conclusively show that regulation in Europe has been a hopeless failure; that only a comparatively small number of prostitutes were subjected to regulation; that the short sighted policy encouraged and promoted prostitution and that it has alarmingly increased disease. Such a system, transplanted to American soil, can only bring added crime, graft, vice, disease and degeneracy—as it has in Europe, in China and Japan and in all parts of the world where it has been tried. These dreadful results no well informed American cares to see encouraged in this country.

Those Who Profit are Only Advocates.

7. It is a significant fact that when the situation in a given city is actually analyzed, practically the only persons who openly advocate segregation are those who make money from it. The pimps, panders, bootleggers, exploiting landlords, grafting policemen, cheap politicians and physicians of questionable ethics who enrich themselves from this miserable business are the ones who proclaim most loudly the necessity for segregation. In more than one city have these commercial parasites bitterly complained that they could not make a living after the "line" went out and that the change in their situation was "all on account of the d—d reformers."

All Decent People Against Segregation.

8. But perhaps the feature of segregation most repugnant to every decent person is that it legitimizes and morally sanctions an institution which everyone knows is criminal, immoral and incapable of being reformed. Certainly no true believer in morality or religion can approve this official recognition of an evil that openly exposes our boys and girls to the heartless vultures of a vicious underworld; that puts a premium on sin and that must inevitably bring moral disaster to our children and our childrens' children. The only rational and effective method of dealing with this age long problem is by a constant program of repression, of larger economic freedom and opportunities; of the isolation of the feeble minded; of moral education in the home and of a genuine revival of Christian idealism and principles.

CHAPTER II.

A SINGLE MORAL STANDARD.

WILLIAM JENNINGS BRYAN.

Society Should Turn to A New Reform — Evil Influence of Alcohol — Segregating Sin Wrong — Punish Man And Woman Equally — Age of Consent — Science and The Bible — Glorious Period in History.

As the invitation extended to write an article on the Single Standard of Morality is due to the fact that I brought this matter before the Constitutional Convention of Nebraska, it may be well to quote here what I said on that occasion and then elaborate the proposition. It reads:

“And, just at this time, when the most corrupting influence ever known in politics is passing out, never to return, woman enters and, adding her conscience to the judgment of man, hastens the triumph of every righteous cause.

“Let me illustrate it as I see it. Suppose two armies of one hundred thousand each are struggling for mastery on a hotly contested battle field, and that, just at the moment when the conflict is at its height, half of the army on one side is drawn away, leaving the field to be defended by the remaining half, would not this increase the chances of victory of the hundred thousand? And suppose that, at the same time, fifty thousand fresh troops came to reinforce the one hundred thousand? That is what we have today. Just as the debasing power of the

saloon is being drawn away from one side, the conscience of woman comes to support every cause that promotes the nation's welfare.

"Our State has done its part—a creditable part—in securing these two reforms. Now, I venture to suggest a step in advance. I would like to see the State of Nebraska raise here the banner of the next great moral reform by writing into the Constitution *the single standard of morality*. All legislation rests upon a theory, and that theory should be stated in the Constitution. You will necessarily indorse, by implication at least, the single standard or the double standard. I urge the indorsement of the single standard—no segregation of sin, no licensing of vice, the penalties for immorality enforced impartially against the two sexes. That is, in my judgment, to be the next great moral reform, and I hope to see Nebraska lead the fight. The women are here; their consciences will be with us; their influence will help us. How dare we longer discriminate against woman and give to the immoral man a respectability that we deny to her? I beg you to consider whether this is not the time for Nebraska to indorse the single standard of morality. Man and woman will stand side by side before the judgment bar of God; if they must stand on an equality there, we should not give one of them an advantage over the other in the tribunals which man creates."

Society Should Turn to a New Reform.

The tasks of society are successive; the energies of society are continuing. Reforms may be com-

pared to crops. The ground is prepared; the seed is sown; then follows a period of growth, and finally the harvest is ready for the sickle. The earth, the sun, and the moisture are the continuing forces; the crops come annually. So with reforms. During the early years of a reform those who preach it are like "the voice of one crying in the wilderness," but "a truth once uttered can never be recalled." It echoes and echoes and echoes until the echo drowns out all other sounds. It is God's way, and we could not worship Him as we do if He had not provided as surely for the triumph of every righteous cause as He has that seedtime and harvest shall follow each other year after year. Is it not time for the energies of society to turn to a new reform?

Evil Influence of Alcohol.

The overthrow of the saloon would, of itself, have been sufficient to prepare the ground for the reform which we have under consideration since alcohol contributes in many ways to sexual immorality. It unlooses the animal in man, paralyzes the will power, and thus lessens resistance to evil. The saloon was the copartner of every vice and the promoter of every form of sin. It not only emboldened man to assault woman's virtue, but it used woman to lure the unwary into temptation. If not prevented by law, the men engaged in the liquor business would have capitalized the attractiveness of women and made the occupation of barmaid the most remunerative position open to them. The country went more

than halfway toward the elimination of the social evil when it banished the drinking place.

But the advent of woman into politics makes the present time even more opportune—in fact, compels society to give attention to an evil that brazenly reduces woman to the basis of the brute and measures her value in physical terms only. In speaking to the members of the Nebraska Constitutional Convention, I made, I repeat, only three applications of the theory upon which I would have them write the Constitution of my State; first, no segregation of sin; second, no licensing of vice; third, the penalties for immorality to be enforced impartially against the two sexes.

Segregating Sin Wrong.

The attempt to segregate sin implies a recognition of it as legitimate, and, therefore, legislation permitting it is based upon the theory that there is a double standard of morality, one applicable to man and one to woman. Who would suggest setting apart a district in which stealing or killing would be permitted?

The same is true as to the licensing of this vice, whether the licensing be formal, as in some countries, or implied as in the case of periodical fines which carry with them the promise of immunity for a certain length of time. The public found to its sorrow that the licensing of a saloon was at once seized upon as an evidence of legitimacy, and men engaged in the business indignantly protested against interference with a "business recognized by law."

The fight against sexual sins will be much easier than the fight against the saloon, because there are no vast combinations or capital ready to furnish an unlimited corruption fund. The social evil has no considerable financial backing; the supporters of a single standard of morality can not be blacklisted, browbeaten, and driven out of politics by rich and powerful organizations. Then, too, in the social evil each single act is a sin, while it was not a single drink, but the drink habit, that aroused opposition.

It will be comparatively easy to eradicate entirely every semblance of legality and make the social evil a vagabond.

Punish Man and Woman Equally.

The larger task will be to correct the inequalities in the law and put man and woman upon the same level in the matter of punishment. I speak now of the punishments enforced by the law, but they will increasingly influence public sentiment, which has heretofore made glaring discriminations between the sexes. It is when one comes to examine the penalties for immorality that he recognizes how clearly they conform to the double-standard theory. Three illustrations will suffice.

In one of the States the law, until a few years ago, permitted a husband to obtain a divorce upon proof of a single violation of the marriage vow, while a wife was compelled to prove habitual violation on the part of the husband. The law now accords equal rights.

In the matter of bastardy the penalty exacted of the man is usually insignificant as compared with the penalty enforced against the woman. As a rule, the man escapes upon the payment of a few dollars, while the woman must raise the child and suffer social ostracism.

Age of Consent.

The age of consent is another illustration. In many States it has been raised within the last few years; in one, where it still remains at fourteen, I found that the woman must be twenty-one in order to make a valid deed to real estate. That is, she can barter away a priceless virtue when she is fourteen, but she must be seven years older before she is considered mature enough to convey a piece of stumpy land. If our laws are written upon the theory that men and women must live up to the same standard of morality, the penalty for sexual sins will be enforced with impartiality against the sexes. This is not only a matter of justice, but it will be of incalculable value in the way of education.

Science and the Bible.

However, in every moral movement, law follows rather than precedes public opinion. When public opinion has reached a point where it can compel legislation, its further progress is accelerated by the influence which law exerts, but there must be education before law is possible, and a rapid development of public opinion along this line is probable.

Science will greatly aid in this new crusade; it will reach some who will not be open to religious appeals. The investigations are now sufficiently complete to remove every excuse that has been made for immorality, and to support warnings so terrible that no man capable of reasoning can disregard them. The study of eugenics—a comparatively recent science—will support the Bible declaration that the sins of the father are visited upon the children even unto the third and fourth generation. However harsh this law of nature may seem to be, it can not be violated with impunity. But who will bring an indictment against it when he understands how necessary it is to strengthen man against overpowering temptations? If one is indifferent to himself, he may hesitate to afflict those whom he loves better than his own life. And it must be remembered that the same law that visits sin upon descendants gives us assurance that righteousness may be bequeathed from generation to generation. “The right of a child to be well-born” is thus doubly secured. *The pure blood of a virtuous parentage is a richer inheritance than royalty or lands.*

Glorious Period in History

The church will naturally lead in this reform, for the Bible speaks in no uncertain terms on this great subject. The Master protested with an emphasis unequaled by anyone before or since against the discrimination then existing—and still existing—

against women: "He that is without sin among you, let him cast a stone at her," is a ringing challenge to that spirit of injustice which stones the woman to death while it excuses the man.

It was Christ, too, who went to the root of the whole matter when He exposed the beginning of sin. "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." While the church avails itself of all arguments, scientific as well as economic, its strongest appeal will be to the conscience. It will apply the law of service and use the power of love. While it holds up before the woman the ideal of perfect purity, it will force man to consider the unspeakable selfishness of one who, for a moment's fleeting pleasure, will blast a human life and drag down to the bottomless pit one made in the image of the Creator.

What a glorious period in which to live! School-boys are wont to look back to some Golden Age of the past and express regret that they did not live their brief span in those days. There has been no Golden Age like the one in which we live—no time when the average ideal was so high and the average purpose so exalted. In no former times were the opportunities for service so numerous and so large. The United States is blessed above all other nations of the earth in the courage which its people possess to undertake great things. Never since history began to record the doings of man have the people won at the polls such a moral victory as

our nation won when the saloon was banished from the land. Nowhere have women ever exerted the influence they have in the United States, and that influence will be increased in the immediate future. On no other subject has man so cruelly misused woman; at no other time does he show such a contempt for her higher qualities. Here, surely, is a cause in which every woman will be proud to enlist, and she may hope to call to her side all the men—most of them coerced into active cooperation by conscience, the remainder shamed out of opposition to her plea for justice.

CHAPTER III.

THE NEED AND METHOD OF SEX EDUCATION.

MABEL CRAIG STILLMAN,
Special Lecturer on Sex Education.

Constructive Suggestions — The Value of Sex Education — Brave Pioneers — Mental and Physical Changes — Young Children Want to Know — Do not Postpone until "teen" Age — We Must understand Children — How Shall I Teach My Child? — The Wonderful Story of Life — Every Baby a Little Egg — The Baby in its Nest — Questions of the Child — Confidences With Your Children — Advice Concerning Bad Habits of Children — The Questioning Period — Adolescence — Wonderful Changes — Uncertainty — Story of a Sixteen-Year-Old Girl — Hungry for Pleasure and Love — Answering Questions Honestly.

The storm of protest against existing conditions of society which is voiced in this book has for its object the awakening of a public conscience. It is a stuffed club made necessary by the apathy of people in general.

The publicity given to the facts concerning the prevalence of sex delinquency among the young; the cost to a city and government of guarding society against the large army of defectives; the dangers to your son and your daughter lurking in the questionable dance, movie and theatre; the circulation of obscene literature; the contamination in our public schools of unclean minds and pernicious sex actions; the unspeakable horrors resulting from venereal diseases, particulars concerning which are given in

another chapter, all point with unmistakable emphasis to the fact that something is radically wrong.

However, we would not paralyze action by making the obstacles to overcome seem unsurmountable. We would strengthen the hand of the weak and lighten the burden of the weary.

We are optimists, not pessimists.

Optimism is not ignorance of the conditions of life; it is not a narrow vision of happiness; it is not indifference to sorrow and distress; it is not a selfish desire to shirk responsibility by closing our eyes to the facts of life. But, optimism is a constructive quality of the mind which sheds light and happiness upon the discouraged and despondent. It sees through present unpleasantness and ignorance into a brighter future. It inspires where pessimism discourages.

Therefore, we present to you the dark side, not to weaken but to awaken.

Constructive Suggestions.

It is my pleasure to present to our readers some constructive and fundamental measures that shall constitute a weapon of defense against the enroachments into our homes, schools and society of the evils mentioned.

In the history of all movements for the improvement of humanity we find first: An agitation, usually lead by so-called fanatics who pass on to a Heavenly home before the world awakens. Second: As a ball of snow rolling increases in size, so a few thoughts gather more and more openminded people to listen

and think. Third: The conservative creep out of their shells and think more deeply than the masses. Constructive measures, educational in nature, follow, and are devised to combat the evils disclosed.

We are now in the midst of a greater movement than perhaps the world has ever witnessed—a movement that is striving to place parenthood on a high and beneficent plane. This is the crux of the whole matter in a few words, but it is mighty beyond expression.

It is difficult to point out in just which stage we are at present. In fact, we find three stages in our present generation. There are people, perhaps the majority, who still need the agitator, but many others are ready to organize and educate.

The Value of Sex Education.

Among the most important of these constructive measures for a wise, high and beneficent Parenthood is Sex Education.

In the remainder of this chapter I will attempt to point out to those who are ready to listen, some of the outstanding facts concerning sex education.

Perhaps an idea of accepted meaning of sex education may help in our discussion of the subject. It is not a sentimental or superficial effervescence of the imagination, but is a profound concept of nature's laws. It is not a prudish disdain for the principles of reproduction, but is a knowledge of scientifically discovered facts concerning creative energy. Sex education aims not only to give knowledge, but

to combine with it high ideals of life and parenthood. It does not falsify the facts of birth, but attempts to cleanse the minds of adults of any idea of shame, and to lead them to the pure mind of the child. It does not impart wholesale truth to the child, but seeks to understand the minds and to grade the teachings accordingly. It does not countenance commonplace, trivial or doubtful stories about the body and its functions, but it presents the facts of physiology, biology and psychology, separated from the language of the street, the alley, the back yards, the school grounds and the resorts of the unclean.

The ultimate aim, as I have said, is to place parenthood on a high and beneficent plane, but in consideration of the many principles set forth in the definition of sex education, we realize the task is not a trivial one. These principles were born in the heart of humanity as it progressed through the ages, but a real working basis or formula for applying them in education was not attempted until our present generation.

Brave Pioneers.

The constructive period, as in other movements, was preceded by agitation. A few daring people wrote and talked on sex evils, but they endangered their lives occasionally, and always their reputations. Their books were debarred from the mails as obscene literature. "They were pioneer souls that blazed their paths where highways never ran." Finally a limited number of educators, doctors, min-

isters and social workers conceived ideas of a constructive education. Books were written and allowed to circulate. Lectures were given and pronounced not only decent but beneficial. A limited number of parents and teachers in general took favorable notice of the new education and began to put it in practice.

The World War came and gave a great impetus to the movement of sex education through the insistent necessity of preventing sex evils.

So the movement has grown. A door has been opened which never will be closed. We are bound to go forward and improve as we go. Sex education is here, accepted and approved by the most progressive religious and scientific minds of the times.

Mental and Physical Changes.

Early contributors to a plan for this teaching called attention to the mental changes that come with physical development, and made it possible for parents and teachers to more intelligently and sympathetically deal with boys and girls and the problem of adolescence.

The first awakening came to many parents when literature of this description was circulated, and when lecturers were heard who emphasized the necessity of teaching the "teen" boy and girl. Much good was accomplished in a limited field because an intelligent understanding of youth brought with it the tact to present truths acceptable to the dignity of the newly fledged personality of an adolescent.

But later developments in the realm of education revealed the fact that many young people of the

“teen” age did not welcome information about themselves, especially if applied in too matter of fact a fashion. In other words, it was only the psychologist who could perform the task whether in the person of a parent, teacher or club leader.

Young Children Want to Know.

Then began a study of the child, and the great truth was revealed that very young children loved to be told about birth and parenthood; about their bodies; about the origin of all life; about flowers and how they grow; about animals, how they live and reproduce; about God and nature. This revelation came from the little child through his questions and interest. It required the loving heart of a mother to appreciate this wonderful truth. It is quite evident, however, that the educators have done a great deal to prepare an intelligent appreciation of the child mind revealed through its questions because the same questions have been asked by generations of children and they have fallen on deaf ears. So, let us give grateful tribute to child psychologists and to intelligent motherhood for this last and most important phase of sex education.

Do Not Postpone Until Teen Age.

But there is a second important reason why the matter of sex instruction should not be postponed until the “teen” age, or even the age of ten. Some one else besides the parent, perhaps another child

will attempt to give instruction concerning the origin of life. Even though this person may have no intention of doing harm, can you trust anyone, not carefully selected, to talk to your child about so delicate a matter? Besides, there are children and adults who, debased themselves, take delight in debasing others, or to put it more charitably, there has been such a lamentable absence of training in sex principles that such debasement follows almost naturally. The young man would be ashamed to say he stole five cents, but might boast of stealing the virtue of a girl.

There is a third and very important reason, and perhaps nothing would be more convincing of this reason than a quotation from Prof. Edward Thorndike of Columbia University. In his introduction to Dr. Moll's "Sexual Life of the Child" he says—"The translation of the sex-life of the child of Dr. Alfred Moll will be welcomed by men and women from many different professions, but alike in the need of preparation to guide the sex-life of boys and girls and to meet emergencies caused by its corruption, by weakness within or attack from without."

Conscientious and observant teachers realize in a dim way that they can not do justice to even the purely intellectual needs of pupils without understanding the natural history of the instinctive impulses, which concealed and falsified as they are under our traditional taboos, nevertheless have retained enormous potency.

The facts are clearly shown in this volume that the life of sex begins long before its obvious manifestations at puberty, and that direction of its more vague and less differentiated habits in these earlier years is as important as its hygiene at the more noticeable climax of the early teens.

Moreover, there is probably no teacher of ten years standing who has not faced, or by ignorance, has neglected some emergency where moderate insight into the laws whereby the vague instincts of sex are turned into healthy and unhealthy habits, and right and wrong attitudes, could have rescued a boy or girl from years of wretched anxiety or degraded conduct, or both.

We Must Understand Children.

Dr. Moll, the author says, "the person who gives enlightenment on sex matters, whether the parent, the physician or the teacher, must come to a real understanding of children; there must be an adequate amount of fine preception and tact. This person must possess not only a theoretical knowledge of the processes of sex, but also of making these processes intelligible at the right moment and the right way.

It may not be possible for every mother to be quite as wise as Dr. Moll is, but thousands of mothers at the present time are ready to admit that this instruction of their children would seem to be the wisest course for them to pursue. But the all-important question with them is "How shall I tell my child?"

How Shall I Teach My Child?

From Rose Woodallen's book "How Shall I Tell My Child" we quote:

"They feel that they need help, because they themselves were never taught. They can not quite see what facts should be selected for presentation, nor just how they can be suited to the child's minds."

In reality, the knowledge which the child is asking for is so simple, and may be told so sweetly that, when a mother understands just what is required of her, she comes to see it, not as a burden, but as a beautiful opportunity.

It may be said that each mother must discover for herself the best way of telling her own little one, because each child's mind has its own peculiar way of working. Yet I believe there are great similarities, also, in these early mental processes. So, in answer to these hesitating mothers, let me tell the story as I told it to my own little boy when he was only three and a half years old.

He asked me the question when I was putting him to bed one night. It was the time when we have our confidences; we would not be interrupted; I knew the hour had come.

The Wonderful Story of Life.

"Darling," I said, "do you remember the bird's nest outside our bedroom window, that we watched all last summer? Do you remember the mother bird sitting there day after day, and I told you that there were eggs under her which she was keeping warm?"

And then by and by, do you remember the baby birds that I told you came from those eggs?"

Of course he remembered! How could he forget the wonderful happenings of bird-life that he had watched for the first time?

"Then you remember also, that I told you chickens came from eggs?"

The little head nodded in response.

"Well, you came from an egg, too. But it was such a tiny, little bit of an egg that if I'd had it right here in my hand you couldn't even have seen it. Now, of course, you can easily understand that anything so small as that might easily get lost. But it's too precious to be lost; so God has made a little room for it right in the mother's body.

Every Baby a Little Egg.

"Do you remember that you once asked me which part of you grew first, and I said that you grew all at the same time? Well, you see, in the first place you were this tiny, little bit of an egg. Then this little egg began to divide and to divide again, and again, and again; and, by and by, two parts pushed out and began to look like legs, and two parts pushed out and began to look like arms, and another part pushed out and began to look like a head; and then, by and by, there were arms and legs and hands and feet, and eyes and nose and mouth—why, there was a whole baby! And all this time the dear little baby was in the soft, warm nest right in the mother's body.

The Baby in Its Nest.

"And mother knew it was there! She ate for it, and breathed for it, and took long walks that it might be strong and well; she made little clothes for it, and dreamed about it and prayed for it. For nine long months the baby belonged to the mother as it did to no one else; and then, by and by, when the baby was big enough to live in its own individual life, the door of the little room opened and the baby came out into the world. And mother was so happy to think that at last she was going to see her dear little baby that she had loved so long!

"She'll never forget the first time she saw him. The doctor had told her to keep her eyes shut, but she just couldn't any longer. So she opened her eyes just a little bit—and there she saw her baby in grandma's arms, and he was crying just as hard as he could cry. But, do you know, mother didn't mind that the baby was crying, because that meant that his lungs were working, and his heart was beating, and he was going to live and grow to be her own big boy."

What a wonderful fairy story it seemed to the little chap as he listened with widening eyes and scarce-beating heart. And the best of it was, it was all true!

Questions of the Child.

Following this story there will come many questions such as:

"How did I begin to grow?" or "Am I part of my father?"

Mother: "You began to grow as a tiny speck, too small to be seen without a microscope."

Child: "Why don't all specks grow into babies?"

Mother: "This speck is very different from other specks because it has life in it. Look at these beans. Do you think if we plant them they will all grow?"

Child: "Only the good ones will grow."

Mother: "Or you might say, only the live ones will grow."

Child: "What makes them alive?"

Mother: "It is so wonderful no one but the great God knows all about it, but we know something of the mystery, and I will tell you a little. Bring me one of the Tiger lilies growing in the flower garden. Let us make believe that this is a house or a home, which shall we say?"

Child: "Let's say a home."

Mother: "I like that too, because there is a family inside."

Child: "Oh where is the family?"

Mother: "Let us take down the walls or petals of the house—now, here inside is the family, the mother (pistil) and the father (stamen). The yellow pollen comes from the stamen or father and touches the pistil, then a grain of pollen sends a tube down to reach the little ovules hidden away in the ovary or cradle in the mother part of the flower. We will open the ovary or seed cradle.

"Do you see these little specks? Well, these become specks of life after the pollen or speck from the father is added to the speck in the mother."

Child: "Does the pollen touch every one of the little mother specks?"

Mother: "No not every one, and only the ones that have been touched will grow. They are the real seeds but the others are ovules."

Child: "Will the real seed grow where they are?"

Mother: "No, they have to be placed in the ground where they will get nourishment, and the tiny tiger lily all tucked up in the seeds sends roots down and a stem of leaves up in the air, and finally becomes another lily plant. So you were once a tiny speck in an ovary of my body, but there had to be another half speck from father added to it. This made a whole speck, and it was growing for nine months in the little nest I told you about. The word that is used by people who write great books about these specks is 'cells.'

"Some other time I will tell you more. Now let's go out for a walk and find some flowers."

Confidences with Your Children.

It is more likely, mothers, that when these confidences have been established, your child will ask many questions about life, and will express beautiful thoughts if you will give him an opportunity. (I use the pronoun him in the accepted usage meaning him or her.)

There are ways and ways, and every mother can find one.

A mother said, "I have a quiet hour with my little girl just at dusk before the lights are on, when

she talks to me about everything that is in her mind. One day the teacher asked of her pupils "what do you like best?" and my little girl said "I like the quiet hour best."

It brings to mind Longfellow's poem.

"Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupation,
That is known as the children's hour."

Another mother said to me. "I have a half hour with my boy after he goes to bed when we talk over all the occurrences of the day. I find he will ask many questions then that he will not in the presence of others. I am taking advantage of every help possible in the way of books and lectures on sex education to enable me to talk intelligently to him on these subjects. He is now twelve and I am going to continue these confidences as long as my boy is at home." Wise mother! She is doing what Dean Clark suggests in his book "The High School Boy and His Problem."

In it he points out as many present-day writers do, the mistake of postponing the information about sex life so long that the boy has obtained unclean information.

The average age when boys receive a great deal of misconception about sex is ten years.

Dean Clark quotes a college man as saying "if you want us to live a clean life and stand for the highest moral principles, don't wait until we get

to college to set before us the ideals we should follow."

A mother of the same type of the two mentioned, said, "My little girls are two and four years old, but I am getting acquainted right now with the teachers in our schools because I know they will soon become an important factor in my children's lives. She organized and conducted successfully a Parent-Teacher Association in the town."

Right here let me emphasize the great benefit that will come to any community if there is a close co-operation between mothers and teachers. It does not necessitate a formal organization, but if you would safeguard your child, become friendly with his teacher. She can help you in many ways, and if your child should have fallen into the habit of masturbation she will have observed it.

Advice Concerning Bad Habits of Children.

This leads me to say—do not condemn your boy or girl if you discover such a habit. Attend to the daily habits that will insure normal health as preventive measures.

Does the child have regular and many hours of sleep? Does he eat a great deal of fruit, drink milk, eat brown bread or the products of the whole wheat and drink much water? Is he absolutely free from constipation? Does he have quantities of fresh air in his bed room? Is the clothing sufficiently loose so there is no friction? Does he have a daily bath? If not, have you taught him to bathe certain parts

of the body very carefully every day? In teaching him this have you included incidentally a lesson such as this while he was very young: "You bathe your eyes, ears and face very carefully, and then you do not put your fingers in your eyes because you do not wish to injure them. You know your eyes have beautiful nerves that connect them with your brain. All parts of your body are connected with the brain, and your brain is the power of the engine that runs your body.

"When you bathe the reproduction organs you say very much the same. This part of your body is connected with the brain by many delicate nerves, and you will not injure your brain by touching yourself here after you have made yourself very clean every day. You will not touch the bodies of other children nor allow them to touch yours."

Do you know this, mother? Ignorance of this has been the cause of the downfall of thousands of young people.

Do you realize, too, that there may be some impingement of the nerves in this extremely sensitive center of the body that may drive a boy or girl to the habit of masturbation?

Do not ignore the fact that a girl may need a correction similar to the circumcision of the boy. If this is a new idea to you, consult an up-to-date physician about it. Do not neglect to inform yourself about this because the need of a corrective may work harm in a girl in other ways besides the one I have mentioned.

Remember too that if you would eliminate a bad habit you must fill the mind with a beautiful picture and by the law of suggestion inspire the boy or girl with high ideals of parenthood. It would be a great error to nag or scold a child and thus implant a negative picture, or to weaken the will power and self respect by criticism and reminders of mistakes.

The question may arise in the mind of the reader as to how high ideals of parenthood can be taught to overcome the unfortunate habit to which I have referred. The ideals would more profitably be taught as a preventive measure rather than a cure, but among the many readers of this book there may be some parents who have not taken the preventive measures and need to be encouraged to perform the more difficult task of correction. To such parents, and in fact, to all, I would advise that you purchase various books on sex education mentioned in the bibliography of this book. You will find ample proof that the best writers make an appeal to the young child concerning parenthood because, first, the child loves nature, and in nature the fact of parenthood can be pointed out. Second, as we have pointed out, the child is interested in life and is amenable to any teaching you desire to give.

The Questioning Period.

Above all, remember this period of his life, or up to adolescence, is the question period and is the golden opportunity for you to forestall the temptations that will come later, through direct and posi-

tive teaching; through creating an atmosphere of harmony and love in the home; through giving and living the very highest that is in your religion; through honoring the parenthood of God by proving to your children by word and action that human parenthood is akin to the Divine.

Then as these children break away from the mother's apron string and enter the next period, you will have a joy in the contemplation of an intelligent individual who views life with a poise gained from the twelve or fourteen years in the home nest, a poise that will enable the girl and boy to breast the waves of unrest and change that must inevitably come with the new birth or period of adolescence.

We come now to that period in our discussion, that will deal largely with the mental side of the question, trusting that you will, if you have not already done so, inform yourself concerning the physical development that gives rise to the mental changes.

I would refer you to Shannon's books, "Perfect Girlhood," and "Perfect Boyhood," as being plainly written physiologies and of great value to most of us who have not had a medical training.

Adolescence.

A knowledge of the characteristics of adolescence is a necessary preparation for teachers of sex education.

This discussion is confined to the early adolescent period which is estimated to be between twelve and sixteen in the girl and between thirteen and seventeen in the boy.

The parents can now be reinforced by the teacher, because one of the changes which sometimes causes regret to the mother is that Paul or Mary is no longer tied to her apron string, but seem to like people outside of the home better than those in the family. Therefore, the understanding teacher can be a vital influence in the young person's life. A young girl in the eighth grade of a St. Louis school was saved from disaster because a sympathizing teacher took her home with her and taught her about life. It is fortunate, many times, that young people are led to turn to some one outside of the family for companionship and inspiration.

A knowledge of the peculiar and interesting characteristics of the boy and girl is absolutely necessary before either the parent or the teacher can guide and instruct.

Description of the Adolescent.

We may be able to appreciate this age, in some degree, by a comparison with the former period.

The child has lived in the outer or objective world; has been interested in whatever surrounded him; has sought information about the things he sees; has been open minded and easily understood. Now he retires within himself for a season, as the caterpillar goes into the chrysalis stage. He re-

flects on subjective or mysterious things, such as religion, romance, the meaning of life and sometimes crime. He (I mean he and she) resents direct teaching and arbitrary control and, at times is morbid and sullen, at other times gay and happy. In place of the open mind there is a closed one. In place of aggressiveness and daring there is uncertainty and self consciousness. In place of a careless disregard for personal appearance there is a desire to look well and to be admired by the opposite sex. Read "Seventeen" by Booth Tarkington, if you wish to get a picture of the agonies of this adolescent—William in the throes of his first love affair. He was ashamed of his little sister, of his home and of his clothes. Under cover of darkness he crept out of the house in his father's dress suit and called on "her" but he was found out by the family and had to forego the luxury. He would never call on "her" again in the evening. What should she think of him if he came in an ordinary suit after having appeared in evening attire?

A mother told me that the first intimation she had of a change in her daughter was that she objected to the hat selected to please her. She wanted to wear a bright red ribbon on her hair and pink ribbons on her hat. She insisted on making her own selections in clothes and her mother wisely allowed her the pleasure at the cost of being criticised for her poor taste. A girl dressed in some extreme fashion with a glaring disregard for the fitness of the occasion or harmony in color is saying to the world "Here I

am; I have arrived." These embryo men and women are coming out of the chrysalis stage and are trying their wings. Bless them! Let them wobble around for awhile. Do not apply too much of your wisdom, but let them grow through experience.

Wonderful Changes.

There are wonderful physical and mental changes going on. These boys and girls are coming into new beings; are being born again. We are patient and loving with the new born babe, then why be impatient with our new born men and women? Watch and guide their footsteps; surround them with wholesome companions; open your home to Joy and Cheer. Give them stirring adventures to read; encourage castle-building; talk with them; play with them. Invite interesting people to your home because this is the age of hero worship. See to it that a real hero is provided; perhaps it may be provided in a book or play.

A boy from a good family ran away from home and the cause was found in his room, or we might say it was an effect of the parents neglect in not providing the right outlook for the boy's life. It was many dime novels containing stories of wild adventure. The youth craved excitement and wanted to be a hero. For this reason he brought into action the picture his reading had given him.

Another instance of a similar nature is found in the fact that during the time when the papers were full of the accounts of our trouble with Mexico and

the American army was playing "hide and go seek" with Villa, two boys, twelve and thirteen, were found in the depot in St. Louis without money or tickets but on their way toward Mexico. Their homes were in Toledo and they had started for Mexico to help find Villa.

But our last war furnished instances without number of this kind. Parents of boys as young as sixteen found it difficult to keep them from trying to join the army, and many boys ran away from home, especially during the summer of 1917. Then there was an appeal at every turn of the eye, for young men to enlist. Then the church made its appeal to the newly-awakened religious nature of adolescence, but most effective of all was the dramatic appeal made through the moving picture.

Uncertainty.

I made the statement that this period is marked by uncertainty and self consciousness. This seems to be contradicted by the examples of daring conduct just related, but if we follow the youth who has run away from home, we will find his course is uncertain. He is in an unstable state of mind and doubts the wisdom of his action; is easily discouraged and perhaps he will run back home as fast as he ran away. He followed an impelling ideal and tried his wings. He has learned a lesson in stability by experiencing the failure of unstability, and will respect the council of his parents unless, more likely the father than the mother, is the stern, relentless

type who twits the son for disobedience in going away and for cowardice in coming back. Such a father should be brought before the Juvenile Court on a charge of cruelty. He has lost the chance to get inside, to the boy's affection and confidence.

The mother is often a better companion than the father when some unusual or, we might say, foolish trait comes to the surface in a boy's life. For example: in the book "Seventeen" William's mother understands and guards him from ridicule, if she can, while the father would like to thrash him for his crazy love affair. The little sister asks "Mamma, what makes Billie act so queer?" "O, just because he is seventeen," the mother replies.

If the boys of this age require patient and understanding treatment, it can not be denied that girls of fifteen and sixteen often present even more serious problems. The runaway girl is not taken back with as good grace as the runaway boy and, perhaps, not at all. Her love affair is emphatically more dangerous.

Story of a Sixteen Year Old Girl.

We know that our industrial schools and our "Homes" for unmarried mothers testify to the fact that it is at the age of fifteen or sixteen the girl is in most danger. A little sixteen year old girl, just brought to a Detention Home by a probation officer, told me her story. "I worked all day in the basement of ——— store and wanted a little fun at night. My step-father said I must be home from

the movies at nine o'clock. We lived out and I couldn't get back at that time. I knew how to take care of myself. Goodness, if I didn't learn how when I worked in that store. A young man that treated me all right came home with me one night and my step-father wouldn't let me come in. I went with the young man to a friend's where he left me. Now, I am brought to the Juvenile Court for running away." It is quite probable that the girl did not tell all the facts. It is quite possible that after she was driven away from home she associated with immoral people and was in danger of contamination if she had not actually taken a downward step.

Hungry for Pleasure and Love.

Everything conspired to drag her down, bad working conditions, an unhappy home, forbidden recreation, no sex instruction from an ignorant mother. Yet, she had all the longings for fun and companionship that any girl has. The very barrenness of life would drive her into a love affair with the first man who pretended to really love her. Innocence and love hunger on one side—falseness and sensuality on the other—is the story of many of these girls.

The home, the school and society have failed to guard her and to provide for the safe expression of adolescent life.

Now, the strong arm of the law steps in and places this little girl of sixteen in a Reform School, where she is deprived, still more, of a happy and natural

expression of young life. We might pardon the ignorance of her parents, but the mockery of wisdom and justice exhibited in high places would make the angels weep.

But it is not the unprotected girl alone who needs instruction and guidance. We are glad many mothers are teaching the "Story of Life" to their daughters in homes where love and luxury are dominant. The following seems to me an ideal relation between such a mother and her daughter.

Ideal Relation Between Mother and Daughter

Helen, the sixteen year old daughter of Mrs. Markle, is in the pleasant living room on Saturday afternoon. Her attention is divided between a book she is reading and the reflection of herself which she sees in a long mirror opposite. The picture is a pretty one. She is tall and slender, but not angular. Her skin is rosy and her eyes match the blue blouse she wears. Her brown hair still hangs in curls and her appearance is that of a girl and not of a young lady. She smiles at the picture as she raises her hand to adjust a curl. Now, she jumps to her feet and rushes across the room to her mother. "Mamma!" she exclaims, "what a selfish being I am, to sit reading a novel while you are darning stockings all by your lonesome self. Give me some yarn and a stocking. I can help you and talk at the same time. Isn't it queer that I am always asking you questions? Well, I want to tell you something this time. I am so glad to be alive, and I am so

glad that I can talk with you about everything when so many girls at school can't talk with their mothers. Mary Thompson said just yesterday, 'Helen, I wish my mother would let me talk with her as you say your mother does. There's lots of things I don't understand about these love affairs I see in the movies, and what do people mean when they talk about a girl changing into a woman?' Mamma, I told Mary some of the things you have told me. Was it wrong?"

Answering Questions Honestly.

"No, Helen, because I have answered your questions since you were five years old and now you can talk with Mary and prevent her getting wrong ideas from others about the period of life you have entered. Mary will soon experience changes and she should understand many things which she does not. I wish I could talk with her mother."

CHAPTER IV.

THE PRIMACY OF PRAYER AND PREACHING IN
SAVING OUR GIRLS AND BOYS.

REV. ERNEST A. BELL, D.D.

Minister, The Night Church, Chicago.

Mighty to Save — Christ is King — Let the Leaders Lead.

It is God who is our refuge and strength. It is the word of God that prospers and accomplishes his will.

The sin of the world which we oppose, its drunkenness, its lust, its greed, its lies, its cruelty—who is sufficient for these things, unless our sufficiency is of God?

The scorn which the unclean heap upon us, the reluctant support which decent people accord us, the treachery with which the mighty sometimes treat us—these are too hard for flesh and blood to bear, unless we are in fellowship with God.

“Only Jesus’ people do this,” said a Chinese mandarin to his wife, who visited the refuge for rescued slave girls at Shanghai.

Only Jesus’ people *can* do this.

The age-long prayer of the children of God is, “Our Father . . . thy Kingdom come; thy will be done on earth as it is in heaven.” The age-long answer is the coming of the Kingdom.

The prayers of Abraham are being answered yet. Hear the cry from his father heart when he says, "O that Ishmael might live before thee!" and see two hundred million children of Ishmael that make up the Moslem world today.

Hear the immutable oath of Almighty God, when the man of prayer and faith and obedience had offered Isaac, his son, upon the altar: "By myself have I sworn, saith Jehovah, in thee shall all the nations of the earth be blest."

What an encouragement to us is the oath-bound promise of the Eternal to bless all the nations and all the families of the earth. What a pledge to plead against the wild beasts who blight families in all nations.

The prayers of Moses are being answered yet. Hear him cry to God to spare the guilty people or blot his own name out, and see the people, stiff-necked and rebellious, but spared for thirty centuries.

The great high priestly prayer of the Son of God, offered the night before the crucifixion and recorded in the seventeenth chapter of John, is being answered yet. We are joined, in this unity of good will and earnest work, in answer to that petition of Christ, that we might be holy and that we might be one.

Our prayers, if we really pray, will continue to be answered for hundreds and thousands of years. God's word can not return to Him void. Our words to him can not return void. Everyone that asks receives.

Adoniram Judson when he was dying, after so many years of testimony and torture in Burmah said, the solemnity of eternity covering his face: "This is what awes me—I never prayed earnestly and persistently for anything but it came, perhaps in the last way I could have dreamed of, but it came."

Mighty to Save.

Is there anything too hard for the Lord? Are India's idols too mighty for God? Is Buddha stronger in Japan, is Confucius stronger in China, is Mohammed stronger in Turkey than the Christ of God?

"Yet have I set my King upon Zion, my holy hill . . . All kings shall bow down to him. All nations shall serve him."

Is the sin of the world too foul for the cleansing blood of the Son of God? "Behold the Lamb of God, that taketh away the sin of the World." The revolting sin which we oppose—the Lamb of God takes it away. The whole world shall yet be pure. In the darkest days of the ancient world purity scarcely remained among men. That has been changed wherever the purity of Christ has been preached. The impure heathen world is already undergoing transformation. An agitation led by Christians and expressed in mass meetings prevented the rebuilding in the heart of Osaka, Japan, of indecent resorts after the city had been swept by fire.

The normal work of Christ is to save—to seek and to save that which was lost. He is greatly concerned

about one lost sheep, how much more about the ten thousands of lost lambs. He came not to destroy men's lives but to save them. His name is Jesus, which is Hebrew for Savior, because he saves. His adversary's name is Abaddon, Apollyon, Destroyer.

Christ's work is constructive and restorative, not only for the injured individual, but for the injured city or nation. His message is that God loves the world and gave his Son to save us men.

The normal work of Christ is best advanced by Christ's own methods: namely, prayer, preaching, teaching, persuading, self-sacrifice, just and merciful Christian conduct.

Violent and destructive methods undoubtedly have their place, but these will not be wholly effective unless they are preceded, accompanied and followed by genuine evangelism—evangelism with a heart-break in it, evangelism that weeps over the city, the cruel, wicked, but beloved and redeemed city.

Christ is Savior. His name is Jesus, for he saves.

Christ is King.

But Jesus the Savior is also Christ, the anointed ruler—to rule the nations with a rod of iron, the severest and most rigorous rule.

The Lamb of God is the Lion of the tribe of Judah. The meek and lowly one is exalted and terrible. He kills and he makes alive. He saves and he destroys.

As King of men he must reign—he must—he must reign. To reign he must protect the innocent, re-

ward the loyal, correct the erring, punish the disobedient, disable the incorrigible.

Christ is destroyer—not to break a bruised reed, not to quench a smoking wick, but to break in pieces the oppressor and let the oppressed go free.

For this purpose the Son of God was manifested, to destroy the works of the devil.

The faithful officer of a government who keeps his oath to enforce the laws against the wicked is declared by St. Paul to be a minister of God, an avenger to execute wrath upon him that doeth evil.

The Book of Revelation is full of the vengeance of God and of Christ, the fury of the wrath of God against the wicked, and the wrath of the Lamb, the anger of outraged love.

Good citizenship is consistent with earnest evangelism. It is soft evangelism that ignores civic abominations on the plea of saving individuals. We must Christianize individuals, institutions, communities, governments of every order throughout the whole world. "The hand of the Crucified is destined to touch all things human." That is the program of the Son of Man, and of the eternal God. The Father sent the Son to be the Savior of the world—everything human.

The sermon of John Wesley on law enforcement, No. 52, shows how earnest a great evangelist he was, and we ought to be, for the public morals and civic righteousness.

While working in Chicago in October, 1909, Gypsy Smith, the great evangelist, published these words:

"So long as people are content to accept conditions existing in Chicago as they are, complacently singing hymns in the glow of stained glass windows, with hell loose outside, so long will Christianity remain a sham.

"So long as men and women are content to sit in the churches, while young girls are being sold into slavery and young men are being ruined by legalized vice under their very noses, so long will Chicago's Christianity remain a mockery, a fraud and an insult to God."

Within a week the Gypsy showed his faith by his works, and led his famous parade through the vice district. Wise and good men, not of the Gypsy's heroic type, sought to dissuade him, but he was made of glowing steel—and—and—Heaven invaded hell. Hell howled, because it was hit. The vice district never recovered from the evangelist's march, and Chicago became a decent city. Heaven conquered!

We must steadily assert towards politicians and every one else the kingship of Christ. All crimes are offenses against him, the King of Kings, the supreme head and governor of mankind.

The human race is Christ's. He always was, is now, and always will be the lawful head of humanity. He is the Alpha and the Omega, the human one from eternity in the Godhead and manifesting his eternal humanity in the normal and regenerate human race.

This country is Christ's, by the Constitution. For though they drew the Constitution without God in

it, before the signatures were affixed it was added, "Done in the year of *our Lord*." All that precedes the signatures and the signatures are the parts of any document. Therefore Jesus Christ is Lord of the United States, by the Constitution of the United States, as well as by the constitution of the universe.

Let the preachers constantly magnify good government. A theologian penned the greatest words that were ever written in English in honor of law—the great utterance of Hooker in his Ecclesiastical Polity, which is as follows:

"*The Law*—Her seat is the bosom of God, her voice the harmony of the universe, all things in earth and heaven unite to do her homage—the weak as feeling her protecting care and the strong as not exempt from her power."

The ministers of the gospel are ambassadors of the anointed King of the world, whose rights they must assert and must maintain if they would be true to the government whose accredited ministers they are.

The Bible is the most political book there is. The ministers of God should know more about Government than the Governor knows—not in its details but in its great, eternal principles. They are in a very true sense members of the cabinets of emperors and kings and presidents and rulers of every rank.

Let the Leaders Lead.

A people worthily led by enlightened and statesmanlike ministers will almost automatically enact

and enforce good laws—laws that are a terror to evil doers and a real protection to the innocent and law-abiding.

God's men and God's ministers must be first in spiritual and moral affairs—and what is government if not a moral matter of the very highest moment?

Let the leaders lead. Let us stir them up to lead. Let us urge and encourage them to preach Christ as Savior, Shepherd, Friend, righteous Judge, and omnipotent King.

Let them preach the truth and the righteousness that apply to present conditions, to men and women and boys and girls here and now.

Let them tell the truth in the right way about the creative powers that God has shared with men and women. Let them warn their hearers against the hideous diseases with which God has cursed the abuse of those powers.

The ministers of Chicago made possible the war upon the White Slave Trade which has made our city notable as a centre of moral energy and illumination. They rallied nobly to the upraised emblem of Christian purity—the standard of the White Cross. The most exalted of them toiled with us in the night, in the streets of shame, snatching the lost from the fire in the very vestibule of hell.

The First Step to Clean Chicago.

On February 10, 1908, they came together at our invitation to learn the facts concerning the loath-

some commerce in girls and to discuss means for its annihilation—and organized the Illinois Vigilance Association the same day. Dr. Dixon led us in prayer—how he prayed! Mr. Roe and others spoke. Again on February 8, 1909, the ministers of the city came together in a great meeting to expose and to antagonize this intolerable traffic. Bishop McDowell presided at the first meeting. Bishop Anderson at the second.

Following the lead of the ministers the newspapers, especially the Tribune, and then Woman's World began to publish the appalling facts. The federal and state prosecutors and judges heartily took up their great work and the war was on for a decent city and a decent country.

But back of this creditable and fruitful activity was a little company of praying souls gathered in a rescue and maternity home for wronged and betrayed girls. I never heard, even among foreign missionaries in India, or anywhere, such prayer and worship as we were enabled to offer to God for the salvation of the perishing, for the enlightening of the people, for righteous government.

God is answering and will be answering for a hundred years.

CHAPTER V.

THE CARE OF THE RACE: THE WOMAN'S TASK.

By the Editor.

Study to Train Children — Prayer Will Not Take The Place of Training
— The Downward Trend Led by A Prominent Woman — Symptoms of A
Revolt — Women Must Become Trained Mothers.

Women's place of greatest power and strongest influence is in the home. There in the realm of moral and spiritual forces she may exert such powers over the growing characters of boys and girls as to make her life count for civilization and progress in such ways as might well cause the mightiest potentate on earth to envy her the throne of her ascendancy.

A new sense of the responsibility and obligation of motherhood is needed in American life. Children are largely what their mothers allow them to become. Indifference to the moral training of children is perhaps a mother's greatest sin. No amount of productive activity in church or club will atone for a mother's neglect in the training of childhood. What shall it profit a mother if she gain the whole world of missions or politics and loses the soul of her own child?

Haphazard training of children should give place to an intelligent study of individual life. Adaptation of training is a fundamental requirement for suc-

cessfully rearing children. Moral education should fit the psychological needs of the peculiar personality of each child. The hopper method of training children is too often disastrous. A method that helps Johnny may hinder Jenny from becoming her highest self.

Study to Train Children.

Every mother should read at least one book on the psychology of child life. To undertake to rear a family without the aid of modern discoveries and deductions in the sphere of the child's developing mind is like trying to run a modern farm with the crude implements of one hundred years ago. A few hints from the psychologist may enable a mother to avoid a hundred disasters. Many a man is suffering from mental or moral sores caused by wrong impressions made in childhood by well intentioned but uninformed parents.

Prayer Will Not Take the Place of Training.

No amount of prayer will take the place of a strong, persistent teaching of the moral code in the character building period of the child. Such teaching united with prayer, and the inculcation of spiritual ideals will prove the truth and wisdom of the scriptural injunction "Train up a child in the way he should go, and when he is old he will not depart from it."

Modern mothers must also seek to preserve the distinctive feminine qualities of reserve, modesty, delicacy, purity, gentleness. True womanly ele-

ments lift womanhood into a place of power from which nothing can overthrow her. To occupy this exalted position of a refined femininity is to exert an unusually effective mastery in the progress of civilization. A study of the wide influence of the peculiar feminine qualities of character upon society from the days of Christ would bring forth an interesting and revealing story.

The apotheosis of womanhood has indeed guided and guarded childhood in the ways of purity and clean character building, and the idealization of motherhood as something high and lifted up—revered and worshipped—has ever constituted one of the greatest restraining influences in the moral lives of men.

To pull woman down from this idealistic pedestal, is to largely wreck her power for good. A mannish woman means nothing short of decadence.

The Downward Trend Led by a Prominent Woman.

When the daughter of a former President threw aside the conventions of her sex, and began to smoke cigarettes, American womanhood was led madly into a downward course.

The growing use of the cigarette by women is not only injurious in itself on account of its increased deadly effect upon the more delicate nervous organism of woman, but its use connotes something far more than the indulgence in a foolish habit, for it indicates that women are surrendering their worthy and influential position of delicacy and reserve.

In one of the largest drug stores of a certain city, it is said, the biggest single seller is the ladies cigarette holder.

A woman smoking in a community is more dangerous than a moron.

Becoming coarse in habit, she surrenders her chastening, civilizing influence, and at the same time drags down to lower levels prevailing ethical standards. Woman's peculiar place is to restrain, to uplift, to purify, to refine. When she surrenders these prerogatives of sex through careless dress, intemperate habits, the loss of delicacy or the abandonment of time honored conventions, the loss to society is irreparable. Modern woman may do well to intelligently evaluate herself as a mother of coming man, and the woman of today must assuredly realize the refining and civilizing qualities of high worth peculiar to the old fashioned conception of the distinctly feminine.

Symptoms of Revolt.

Women smoking, jazz dancing, obscene music, libidinous abandon of the stage, increase of divorce and illegitimacy—these are symptoms of a general revolt against the ancient Christian standards of morality.

This revolt in the moral life of America is part of the wide-spread attempt to overthrow the time honored and classical criteria in government, painting, poetry and other arts.

History teaches us that progress must always have its root deep in the past. The uprooting, stock

and branch, of all the ancient sanctions by which we have lived can mean nothing short of decadence and destruction.

Cubism in painting, having no evolutionary background in the noble creation of the past meant only a frightful perversion of the historic use of the canvass and brush. Persisted in, such a movement would sound the death-knell of true art.

In like manner this general disregard and overthrow of the old historic forms of American morality which for years have been the controlling factors in molding American character, will, if continued, inevitably lead to a deterioration in the moral, and indirectly, in the intellectual fiber of the nation.

Morals are the custom of a people born out of generations of suffering. They are the race preservative, the anti-toxins of character. Remove them and the flood gates of degeneration and disease are opened.

Women Must Become Trained Mothers.

Present day conditions call emphatically for women to become intelligent, trained, expert mothers, that they may worthily transmit to the next generation the morals of today, refined and strengthened, molded by the blessed refinements of true and noble womanhood.

Much of the responsibility for some of the terrible conditions depicted in this book must rest on the shoulders of careless, untrained mothers.

CHAPTER VI.

FATHERS AND MOTHERS, AWAKE!

Can "Children" be Called Burglars—Products of Careless Home Training—What a Home Should Be—Products of Right Home Training—Does this Describe Your Home—Fathers and Mothers Awake!

Judge Victor Arnold, of the Juvenile Court of Chicago, in commenting on the prevalence of juvenile crime declares:

Can Children Be Called Burglars?

"Would 'burglars' be the right name for a boy of nine and a girl of ten, who break into a coal office at ten o'clock in the evening and leave at midnight, in the meanwhile jimmying the safe and extracting \$37 therefrom?

"Hardly. They are merely the natural products of bad environment, lack of good influence, and of their own independence in general.

"What I have just said was an actual occurrence. Children brought up in the slipshod fashion many parents employ today can not be expected to become useful and respected members of society.

"In committing crimes such as I have mentioned, they are but following the teachings and dictates of their breeding. In later life they may be reasonably expected to turn to more serious crime. How often in everyday life, are we, who were brought up in the right kind of homes, governed by some righteous and upright instinct we learned at a tender age? Had

we learned bad habits then, they, likewise, would govern our life today."

Products of Careless Home Training.

The roué was once a child in the home, the prostitute is the product of a home. The dance halls are filled with mere boys and girls, victims of the erotic dance, and all come from homes. The cigarette smoking, cabaret-intoxicated women come from homes. The vile road houses are filled with young people from homes.

The home with its almost sacred family ties and associations is one of the finest fruitages of Christian civilization.

Neither barbarism in its riotous splendor, nor paganism, even in its golden days, knew anything approaching our conception of the beauty, the love, the joy, the influence of the home.

What a Home Should Be.

Christian homes have been places where the highest idealism has been taught and lived. Children in such homes were brought under the benign influences of noble Bible teachings. Good books, inspiring pictures, uplifting conversation, an exalted taste, superior companionship; these have been the marks of excellence in the American religious home. A certain Puritan exaltation of soul has kept out of the environs of the Christian home the low, base sway of a fleshy and degenerate world.

The home formerly made a very clear line of demarcation between the high and the low, the good and the bad, the clean and the unclean.

Rigid restraints and sturdy restrictions not only put the iron of a valuable discipline into the blood of boys and girls, they also kept them separate from the riff-raff of the unregenerate and utterly common crowd.

There formerly existed in American life an aristocracy of morals, the elite of the morally refined and highminded. These were the wise and good who heeded the word, "Be ye separate."

Products of Right Home Training.

Out of such religious families have largely come the builders of power, captains of industry, the leading professional men, the torch bearers of education and progress.

Forth from the old-fashioned homes of stern training, a mighty army of boys and girls have progressively marched magnificently equipped to enhance the values of civilization.

Growing civilization with its added burdens and complex problems can not survive unless the Christian home is sustained. The strain of modern life requires the structural steel of strong character, clean, sturdy, reliant. Constantly increasing demands call for a growing group of men and women who are spiritually equipped to stand the test of the multiplied problems of development in the materialistic world.

Right here is presented a most depressing phenomenon.

Does This Describe Your Home?

At the very hour when civilization needs the Christian home there are evidences on every hand that such an institution is breaking down. The glowing fires of the family altar have turned to dead ashes. No more the prayer, the Scripture, the songs of Zion. In their places is too often the rebellious utterance of the child, the morbid literature of sex and the decadent noise of the jazz song of indecency. The restraints on childhood of yesterday have turned into an unlimited freedom. The untrained child under the false philosophy of uncontrolled and unguided expression of self grows up a wild barbarian. He knows no law. He recognizes no convention. He sees no line between the clean and the unclean. He acknowledges no debt to the past and sees no obligation to the future. Authority prostrate and individualism rampant represent the life of the average young person coming out of our homes today. Joy rides at all times of the night! Sensual dances in public places! Children from Christian homes mingling with the offspring of degenerate stock! Everywhere our manners and customs succumbing to the degrading influence of the foreign invader!

Too busy to bring up our children is the severe indictment resting upon parents. Afraid to assert family authority, forgetful of God's holy laws of family life, indifferent to the frightful temptations

facing our boys and girls, we complacently let them drift down the stream of tendency, oblivious of the fact that our very civilization is thereby endangered and the moral and spiritual life of our loved ones destroyed.

Fathers and Mothers, Awake!

Fathers and mothers of America, awake before it is too late! Re-establish the Christian home. Make it a place of moral instruction where the child shall clearly learn the difference between right and wrong. Make it a place of discipline where the law of the family is supreme and where reasonable restraints surround the child with protective guards. Make the home a place of joy. Revive the old-fashioned home party. Study to make the social life of the young center around the home rather than in the places of commercialized amusements controlled by men from lands whose manners and customs are unAmerican and unChristian.

Make the home a place of faith and hope and love, where noble characters will be prepared to bear the brunt of coming struggles for right, and to make brighter the blazing torch of Christian enlightenment which will be placed in their hands. The fulfillment of America's greatest hopes depends upon the strength of the home—ennobling, enriching, vitalizing the spiritual life of the coming generations.

